

AMERICA

A CATHOLIC REVIEW OF THE WEEK

VOL. XVIII. No. 12 }
WHOLE No. 454 }

DECEMBER 29, 1917

{ \$3.00 A YEAR
{ PRICE, 10 CENTS

Chronicle

The War.—On the western front no fighting of a general character has taken place and no substantial gains have been registered on either side. In the various

Bulletin, Dec. 17, sectors held by the British continued
p.m.-Dec. 24, a.m. raiding activities by the enemy and by Marshal Haig's troops were reported. Northeast of Hargicourt and east of Messines the enemy captured a few British outposts, but similar assaults northeast of Armentières and north of the Ypres-Menin road were fruitless, while southeast of Cambrai the British successfully repelled a series of violent attacks on their lines. In the neighborhood of the Ypres-Staden railway British outposts were driven in over a front of 700 yards. Considerable activity has also developed in Lorraine and Alsace. One of the most important of the local actions almost constantly going on in this territory occurred on the Lorraine front north of Roillon, west of Blamont, where heavy drives against the French positions were checked with serious losses to the enemy. In upper Alsace a German surprise attack at Gluskervald, southwest of Altkirch, was beaten off.

The situation on the northern Italian front has once more taken on a serious aspect. The continued Austro-German thrust southward between the Piave and the Brenta rivers resulted in the early part of the week in the capture of the vital position of Monte Asolone, west of Monte Grappa and halfway between Cismon and the hills of San Nazario. Monte Asolone is the last of the mountains higher than 4,000 feet at the head of the Brenta Valley, and from its summit the remainder of the Italian positions can be observed and shelled. The Italian defenses south of Asolone consist of a ridge of hills some seven miles across, but not more than 2,000 to 3,000 feet high. Should the enemy get his heavy guns in position on the crest and shoulders of Monte Asolone, these lower hills can be brought under practically continuous fire. Four miles below the ridge lies the town of Bassano, at the head of the Venetian plains, the evident objective of the invader, who is trying to reach them before the heavier snows of winter set in. Realizing the danger the Italians delivered a series of fierce counterattacks on the positions wrested from them on the Asolone. Berlin claims that these were repulsed. Rome states that some of the ground has been won back.

On the Saloniki front, General Sarraill has been superseded in the command of the Allied forces by General Guillemet. In Palestine General Allenby has strengthened his hold upon Jerusalem by the capture of commanding positions around the Holy City. Reports of Dec. 23 state that on Dec. 21 the British, crossing the Nahr-el-Auja four miles north of Jaffa seized Khurbet, Hadrah, Sheik Muhannis, Teer-Rekket and El Nakhras. Early in the week Sir Eric Geddes, First Lord of the Admiralty, announced that one British and five neutral merchantmen, a British destroyer and five armed trawlers had been sunk some time previous in the North Sea by German raiders. One of the two British destroyers convoying the merchantmen—the Partridge—was sunk, the other was damaged but succeeded in reaching port. The total tonnage of the merchant ships lost, which were on their way from Scotland to Norway, was 8,000. The American submarine F-1 was rammed by the F-7 in home waters and sunk, nineteen of the crew being lost.

By a vote of 282 to 128 the House of Representatives on December 17 adopted a resolution proposing an amendment to the Federal Constitution prohibiting liquor traffic in the nation. As the resolution which passed the Senate in August was slightly amended before being brought before the House, it went back to the Senate for concurrence. On the following day the Senate passed the resolution by a vote of 47 to 8. Immediately it was sent to the Secretary of State, who will notify the Secretaries of the various States of its adoption. As concurred in by the Senate the resolution was changed from the form in which the Senate adopted it last summer, when the time allowed for the necessary ratification by three-fourths of the States to make it operative was fixed at six years. In the resolution just adopted by the House and concurred in by the Senate, the time-limit is extended to seven years. Senator Borah, of Idaho, raised the question of the constitutionality of the resolution owing to the fixing of a time-limit to the ratification. He maintained that Congress had no right to fix such a time. An amendment offered in the House by Representative Lea, of California, providing that the prohibition should not apply to light wines and beer was

rejected by a rising vote of 232 to 107. The resolution adopted by the Senate and House is as follows:

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each house concurring therein), That the following amendment to the Constitution be, and hereby is, proposed to the Senate, to become valid as a part of the Constitution when ratified by the Legislatures of the several States as provided by the Constitution:

Section 1. After one year from the ratification of this article, the manufacture, sale or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from the United States and all territory subject to the jurisdiction thereof for beverage purposes is hereby prohibited.

Section 2. The Congress and the several States shall have concurrent power to enforce this article by appropriate legislation.

Section 3. This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by the Legislatures of the several States as provided in the Constitution, within seven years from the date of the submission hereof to the States by the Congress.

Leaders of the prohibition forces claim that the amendment will be accepted by the State legislatures. Mr. William J. Bryan, who has long supported the measure, predicted that the nation would be dry in three years and that the liquor question would not figure in the national election of 1920. Twenty-eight States already have prohibition or have laws making their territory dry. If these States and eight others adopt the proposed amendment in the seven years allowed for State action, the manufacture, sale and importation of liquor in the United States will be prohibited.

On December 20 additional revelations of German intrigue in Argentina were made by Secretary of State Lansing when he made public from the secret archives of

The Luxburg Plot

the State Department another "sheaf" of the telegrams of Count von Luxburg, former German Chargé d'Affaires in Argentina. A careful examination of the thirty-eight telegrams given to the press by the Secretary of State shows that Count von Luxburg and the Berlin Foreign Office officials considered President Hippolyte Irigoyen of Argentina as their friend; that they counted upon him to support Germany against the United States; that they were expecting him to organize a counter-movement among South American nations, especially Chile and Bolivia, against the United States, and that the Count and the Berlin Government were enabled to settle the submarine controversy with Buenos Ayres by a secret agreement on the basis that the German Government would agree to spare Argentine ships from attacks by German submarines, and that President Irigoyen would promise to prevent Argentine ships from proceeding to the submarine blockade area, although at the very time of this secret agreement Germany was sinking the ships of other neutrals, such as Norway, Sweden, Holland, Denmark and Spain. Every effort was made on the part of German officials to keep this last agreement secret, Germany being afraid that if other neutrals should learn of this agreement to spare Argentine ships,

they would insist upon a similar favored treatment, and this would be a blow to submarine warfare if it should force Germany to restrict her sinkings to the merchant vessels of belligerents only.

As a result of the publication of the telegrams given to the Press of Buenos Ayres at the same time they were made known in Washington great indignation was manifested against von Luxburg and his accomplices, as it was felt that the telegrams gave a false idea of Argentine's position towards the United States. It is possible that Argentine may declare war against Germany.

Another German peace-feeler is being circulated in Washington. This "feeler" is said to have been received through neutral diplomatic channels and purports to state in a general way the terms on which the German Government would be willing to make peace. No official confirmation of these terms has been obtained. Their substance is as follows:

The German Peace-Feeler

The future of Alsace-Lorraine to be settled through a plebiscite of its inhabitants; Germany to be remunerated for her lost African colonies, and the money to be devoted to the rehabilitation of Belgium, Serbia, Rumania and northern France; Russian occupied provinces to become independent; Poland to become an independent State, so-called, under Austrian suzerainty; a peace conference to deal with questions of disarmament, freedom of the seas and similar international matters; Turkey to remain intact; Rumania, Serbia and Montenegro to recover their original boundaries, with right of egress to the sea for Serbia.

These terms differ slightly from the "peace-feeler" circulated through neutral diplomatic channels last August in Washington. Then Germany's terms were reputed to be:

Restoration of Belgium and northern France, to be paid for out of the sale of Germany's colonies to Great Britain; Alsace-Lorraine to be independent States; Trieste to be a free port; Serbia and Rumania to be restored and Serbia to have a port on the Adriatic; the Balkan question and the status of Turkey to be subjects for negotiation; disarmament and international police; freedom of the seas with Great Britain in control of the English Channel until the projected tunnel is built between Dover and Calais.

From what can be gathered at Washington it is unlikely that the Government will consider peace at the present time. The *Berliner Zeitung* reports that Emperor William contemplates assembling the sovereigns of Europe in a peace conference, as was done after the Napoleonic wars.

Canada.—The Unionist Government of Sir Robert Borden has been returned to power and conscription upheld in the recent elections. Out of a total number of seats in Parliament of 235, the results indicate that the Unionist Government can claim a majority of at least

The Unionist Victory

48. The Borden Government carried six and the Laurier Opposition carried three of the nine Canadian Provinces. Sir Robert Borden carried New Brunswick, Ontario, Manitoba, Saskatchewan, Alberta and British Columbia, and Sir Wilfrid Laurier, Nova Scotia, Quebec and

Prince Edward's Island. The issue before the people was conscription. The English-speaking sections of the country voted solidly for it, French-speaking Canada as solidly against it. Of the 65 members whom the Province of Quebec sends to Parliament, 62 Liberals were elected with majorities in each case running into the thousands. Only in three English-speaking ridings of Montreal were Unionist members returned for the whole Province of Quebec. Ontario elects 82 members and is returning over 70 for the Unionist Government. Canada west of the great lakes shows an almost unbroken Unionist sentiment. The four Provinces of Manitoba, Saskatchewan, Alberta and British Columbia jointly return 56 members. Of that number not more than two, at most three, supporters of Sir Wilfrid Laurier have been elected. All the Cabinet Ministers are elected with the exception of two French-speaking Ministers from Quebec. These are Albert Seigney, Secretary of State, and P. E. Blondin, Postmaster-General, now at the front with the French Canadians. Sir Wilfrid Laurier was beaten in the city of Ottawa by 500, but was elected for a Quebec City seat by almost 2,000 majority.

Ireland.—At the beginning of Advent Cardinal Logue issued the following very significant letter on the war and conditions in Ireland:

Cardinal Logue and The Republic Rev. Dear Father: The misery and suffering which this lamentable war entails not only on belligerents, but on neutral countries, has given rise to a widespread and earnest longing for peace. Yet, as far as human action is concerned and human judgment can forecast, there is little hope of peace in the near future. The ruinous conflict still goes on, with the sacrifice of young lives by tens of thousands, a waste of treasure which will cripple the countries engaged for generations, an ever-growing accumulation of present and future evil consequences, and all this with very little tangible result. The pendulum keeps swinging, from side to side, with no decided leaning to either.

Moved by this unavailing sacrifice of human life and the sufferings of multitudes so dear to his paternal heart, the Sovereign Pontiff made a disinterested and authoritative appeal, such as his neutrality and position justified, to the belligerent Powers. This appeal, where not misrepresented or coldly received, has hitherto had no practical effect. Some, at least, who have treated it with scant courtesy, have since been given reason to reconsider their view of its importance for their own best interests. Since the rage, the pride, jealousies, ambitions and conflicting interests of men leave little grounds to hope for an early peace, it is meet that we should have recourse to Almighty God, in whose hands are the destinies of men, and who can direct their ways and inspire their counsels. We must endeavor, by purifying our motives and desires, to render ourselves more worthy of His favor. Then we may hope, by fervent, persevering prayer, to move His mercy and obtain the blessing, which we so sadly need, of a just and lasting peace. Knowing that we cannot appeal more effectually to the Sacred Heart of our Divine Lord than through the intercession of His Blessed Mother, we should endeavor to enlist the powerful aid of this Queen of Peace in moving Almighty God to mercifully grant our petition.

Nor is it for the general peace of the world only that we should sue. We have troubles and unrest and excitement and dangers here at home, which render domestic peace necessary. Whether it be

due to the demoralization which this world-war has brought to almost every country, or to the fate which seems to hang over our own unhappy country, blasting her hopes when they seemed to brighten, an agitation has sprung up and is spreading among our people which, ill-considered and utopian, cannot fail, if persevered in, to entail present suffering, disorganization and danger, and is sure to end in future disaster, defeat and collapse. And all this in pursuit of a dream which no man in his sober senses can hope to see realized: the establishment of an Irish republic, either by an appeal to the potentates of Europe seated at a Peace Conference or an appeal to force by hurling an unarmed people against an empire which has five millions of men under arms, furnished with the most terrible engines of destruction which human ingenuity could devise. The thing would be ludicrous if it were not so mischievous and fraught with such danger, when cleverly used as an incentive to fire the imaginations of an ardent, generous, patriotic people.

We have, therefore, need of peace; peace among the warring nations which will bring relief to so many suffering peoples; peace at home, which will enable us to unite quietly, prudently and perseveringly, in consulting for the best interests of our common country. If men by their designs, their conflicting interests, their mistaken views, stand in the way of this blessing of peace, we should have recourse to the Prince of Peace, beseeching Him, through the intercession of His Blessed Mother, to grant us both general and domestic peace; above all, to grant us that peace which surpasseth all understanding: peace with God, peace with ourselves, and peace with our neighbor.

On November 30 Mr. de Valera visited Roscommon and in answer to a question about the pastoral letter said: "I decline to assume the office of judge in regard to opinions which his Eminence has considered expedient to communicate to the clergy and laity of his diocese." In the speech which he delivered on this occasion the Sinn Fein leader laid down the Catholic doctrine on the origin of authority and the forms of government and in the end quoted these words of Leo XIII:

Neither does the Church condemn those who, if it can be done without violation of justice, wish to make their country independent of any foreign or despotic power. Nor does she blame those who wish to assign to the State the power of self-government. The natural law enjoins us to love devotedly and to defend the country in which we had birth, and in which we were brought up, so that every good citizen hesitates not to face death for his native land.

This passage was no doubt quoted in explanation and justification of the policy of Sinn Fein.

Rome.—The device adopted by Benedict XV, "*Misereor super turbam*," "I have compassion on the multitude," seems to have been providentially adopted,

The Pope's Active Impartiality for it sums up in a most expressive way the loving-kindness which has characterized since his election the efforts of the Father of Christendom. Apart from his unavailing endeavors to stop the carnage of the war, he has interested himself in suffering humanity without distinction of creed or nation. Some of the evidences of his all-embracing charity have been recorded by the *Bulletin de L'Alliance Française*, in a recent issue, which quotes from the circular letter sent by Cardinal Gasparri to the bishops, pointing out the desire of the Supreme

Pontiff "that no distinction of religion or race or language should be made among prisoners."

In behalf of the Armenians the Holy Father made representations at the court of Constantinople, and it was no fault of his if the Turks gave only illusory promises. His letter to the American Jewish Committee of New York on the subject of antisemitic violence protested vigorously that

The natural law should be observed and respected no less in the case of the children of Israel than in the case of the rest of men, for to fail in its observance on the sole ground of diversity of religious profession would be contrary both to justice and religion.

The gratitude of the Jews is a matter of common remembrance. His munificence towards France as a nation and not merely to French Catholics is well known, for he has given generously out of his resources, slender at best and much reduced at present. Retaining communications with the belligerent nations, Pope Benedict obtained protection, to a degree that perhaps will never be known, for the victims of the war in all parts of the world. Many of those condemned to death, especially in Belgium, owe their lives to his intercession; for others he obtained a mitigation of their sentence.

One of the most striking of his services has been his efforts to obtain information concerning the "missing." With this purpose in view he established a new office at Rome with Mgr. Tedeschini at its head, whose work it is to make inquiries concerning prisoners of all nations. By his encouragement a similar bureau was established at Paderborn under the care of Mgr. Schulte; another was set up at Fribourg in Switzerland under the direction of the *Mission Catholique*, and a fourth at Vienna. Through his efforts precious details were forwarded to those whom it concerned of those of the Allies who were engaged in action in Belgium during the first campaign of the war. Lists of the dead, and wounded, last messages, information as to the place of burial, and in some cases plans of the cemeteries with means of identifying graves, were sent to the Red Cross at Geneva and to the Government of France.

At his request names of the missing were published in the camps in Germany and France, and by this means many of both sides, whose fate had hitherto been shrouded in obscurity, were discovered and the anxiety of their families removed. Through the instrumentality of the Catholic bishops in Bulgaria he obtained lists of prisoners taken during the retreat of the Vardar. In Turkey he instructed Mgr. Dolci, Vicar Apostolic to Constantinople, to visit the camps where the soldiers of the Allies, lost at the Dardanelles and elsewhere, were detained, to give them material and moral assistance; and to learn their names. He likewise obtained from the Turkish Government protection and care for the graves of the soldiers of the Allies who fell at Gallipoli.

These are some of the details which indicate that the

Holy Father, while preserving the strictest neutrality, has taken the first place in those beneficent offices of charity which have marked all the neutral nations. He has had compassion large enough for all peoples, and has never been betrayed into identifying neutrality with indifference. His impartiality has been ceaselessly active in every phase of charitable assistance.

Russia.—From reports supplied on December 16 by the Bolsheviki, it appears that out of 237 Delegates to the Constituent Assembly 85 are Bolsheviki, 115 Social

Revolutionists and 10 Constitutional Democrats, the rest belonging to other parties. Though 80 Delegates

were then at Petrograd, no attempt was made to hold meetings. Trotsky proclaimed a merciless warfare against the Constitutional Democrats, and the Bolshevik Delegates, on an order from the Government, left Petrograd, and 150 Ukrainian Delegates held a session at Kiev.

On December 16 Lenine's decree abolishing all military titles and distinctions went into effect. Hereafter officers are to be elected by the soldiers, and the rejected officers become privates with a corresponding reduction in salary. It is said that at the front colonels and their orderlies have been made to exchange functions.

Moreover the Bolsheviki have suppressed all the law courts of Petrograd, substituting for them new revolutionary tribunals and Trotsky has issued a decree dismissing all Russian ambassadors and their staffs because they ignored the Bolshevik decree ordering them to denounce the Kerensky Government. The Bolsheviki are reported to be gaining ground steadily because they represent the iron hand and it is dangerous to oppose them. The fact that thousands of bodies of those who came to a violent death were removed from the canals and rivers of Petrograd the week of December 2 is very significant. Force is the only law in Russia now and the revolutionists are sternly using it. The Bolsheviki have decreed the confiscation of all church property, lands, money, plate and jewels, and the abolition of religious instruction in the schools.

Dispatches dated December 16 announced that the Bolshevik troops in Odessa attacked the arsenal where the Ukrainian Rada was gathered, but they were driven

Civil War Continues

off and defeated. It appears that the Bolshevik forces at Kiev were overcome and disarmed, large quantities of their guns and ammunition being seized. The Ukraine refuses to recognize the Bolshevik Government. On December 19 Petrograd was declared in a state of siege by the Executive Council of the Workmen's and Soldiers' Delegates. Great disorder prevailed owing to the looting of wine-cellars, shops and restaurants. On December 19 the fighting in the Odessa region between the Ukrainians and Bolsheviki was reported to be increasing in severity and the ruling body of Odessa and the Bolshevik Government were exchanging ultimatums.

The Basis of Durable Industrial Peace

EDWIN V. O'HARA, LL.D.

IN the midst of the world-war, statesmen are engaged in outlining the basis of durable peace, a peace which will not be provocative of yet other wars. But every war has created more problems than it has settled and the present one will be no exception to the rule. Granted that statesmen will find the formula for an abiding peace among nations, it will be seen when the smoke clears away that other problems of scarcely less magnitude press sorely for solution. Among these the premier will be the unrest of the proletariat, which at the beginning of the war was already flamed with evil portent, and which, by the action of the solvent forces of the present international struggle will be found at the close of hostilities to be volcanic. Social students and especially those guided by the Catholic Church may well be occupied with the conditions of durable industrial peace, which is just as important for the spread of God's kingdom as peace among nations.

The first condition of durable peace among the dispossessed multitude will be such a share of the product of industry, such an income from their labor as will permit them the chief elements of a human, not to say a Christian, existence. The demand that men shall have a sufficiency for suitable housing, comfortable clothing and nourishing food is no mere echo of Socialistic clamor. It is their right as children of God; for without these things they cannot ordinarily lead normal lives, rear healthy children, improve their minds, practise their religious duties and fulfil the destiny for which God has created them. Such sufficiency of material goods is normally required for the reasonable development of the human person, a development to which God's designs subordinate the earth and everything on the surface thereof.

Many readers will regard this statement as a truism as to its content, but as pitched in too high a key in view of the fairly good conditions of the laboring class in America, especially when their lot is compared with that of the proletariat in Europe. Let us see. At the outset we may remark that the almost complete cessation of immigration from England, France and Germany during recent years would indicate that the working people of those industrial countries did not find American conditions notably better than conditions at home. But it is small comfort to be better than that which is conceded to be dismally bad. What are the conditions of the laboring class in America?

As to possessions: At the outbreak of the war the situation was full of danger. According to a widely accepted authority, 2 per cent of the people in the

United States owned 60 per cent of the wealth; 33 per cent of the people—the middle class—owned 35 per cent of the wealth. The remaining 65 per cent of the people—the laboring class—owned 5 per cent of the wealth. We know that war-time production has sharply accentuated this dangerous concentration of wealth and has still further reduced the holdings of the many.

As to income: Before the war, between a fourth and a third of the men employed in factories and mines received less than \$10.00 a week and from two-thirds to three-fourths of them received less than \$15.00 a week. To compute the annual income of these men it will be necessary to discount the annual wage-rate by about 20 per cent for unemployment. The Immigration Commission which reported in 1909 studied the incomes of nearly 16,000 families, the members of which were engaged in manufacturing and mining industries. The incomes of 64 per cent of these families were *below* \$750.00 a year, and the incomes of 31 per cent were below \$500.00 a year. The families averaged 5.6 members each. For a family of such size between \$700.00 and \$750.00 a year was conceded by all investigators to be the minimum of decent subsistence. Thus more than one-half of the families were below the standard of decent subsistence and nearly a third were in abject poverty. How far had we fallen from the "American standard" according to which the family should be supported by the income of the father!

Eight million women are industrially employed in America. Upwards of two-thirds of the women in industrial occupations received less than \$8.00 a week, the very minimum of decent subsistence anywhere in the United States before the war. Nearly one-half of them received less than \$6.00 a week. About one-fourth of these women were "adrift" from home and were entirely self-supporting; and 90 per cent of those at home contributed largely to the support of aged parents or other dependents by turning in their earnings to the family purse.

The position of the laborer has rapidly become worse with the increase of cost of living in the past few years. It will be said that wages have increased since the beginning of the war. So they have; but not in proportion to the increase in cost of the necessities of life. Few things emphasize more strongly the difference between labor and other commodities than their respective responses to the increased supply of gold. The price of all commodities except labor began to soar with the importation of gold, and described a curve exactly

parallel with the curve which indicated the extent of gold shipments to New York, lagging behind the increased gold supply by two months. On the other hand, such rise in wages as occurred, has, except in a comparatively few occupations, been the result of actual or threatened strikes. All over the country organized labor has been in the throes of conflict and has but in few instances secured a rise in wages proportionate to the general rise in the cost of living. And unorganized labor is for the most part relatively much worse off than five years ago, for its wages have hardly increased perceptibly.

Another feature of low wages is worth considering. An investigation by the Federal Children's Bureau showed that the babies whose fathers received less than \$10.00 a week died during the first year at the rate of 256 for every thousand; whereas babies whose fathers received \$25.00 a week died at the vastly lesser rate of 84 for every thousand. We have already noted that one-third of the men workers get less than \$10.00 a week.

The condition of working classes was accurately described by Leo XIII, in his famous Encyclical, "*Rerum Novarum*," wherein the illustrious Pontiff remarks that "The concentration of so many branches of trade in the hands of a few individuals has brought it to pass that a small number of very rich men have been able to lay upon the teeming masses of the laboring poor a yoke little better than that of slavery itself." And not content with pointing out the evil, Pope Leo demanded that "Some remedy must be found, and found quickly, for the misery and wretchedness pressing so heavily and unjustly at this moment on the vast majority of the working class."

What is the remedy? Shall it be sought in an enlightened conscience among employers? To a very limited extent. For the prevailing type of industrial organization is the corporation, in which the stockholders and board of directors know nothing and care nothing about

the conditions of labor in the establishments from which their income is derived, for distance, it is said, disinfects dividends. Moreover the executive officials cannot let their personal humane feelings affect the question, for everything is controlled by the inexorable demand for interest and dividends. The remedy will be found very slightly indeed in the enlightened conscience of the employer.

Will the remedy be found in labor organization? Partly. Labor unions have been a powerful influence in improving the status especially of skilled labor. Unfortunately less than 8 per cent of wage-earners in this country are members of organized labor—only about 2,000,000 out of 27,000,000. There seems little reason to hope that the unskilled masses of labor can soon be brought into effective organization.

It remains for the State to intervene and by the exercise of its authority to prohibit the violation of that "dictate of natural justice" which Leo XIII declared to be "more imperious and more ancient than any bargain between man and man, namely that the remuneration ought to be sufficient to maintain the wage-earner in reasonable and frugal comfort—sufficient to maintain himself, his wife and his children in reasonable comfort." Minimum-wage legislation does not involve the fixing of wages by the State. It involves only the prohibition by law of unreasonably low wages. A housing code does not tell us how many rooms we shall have in our houses; it simply prohibits dwellings unfit for human habitation.

In the midst of the present labor unrest there is no proposal to the advancement of which Catholic students of social-economics can devote themselves with more benefit to the laboring man and with more credit to their religion than the movement for the payment of a living wage. To secure to the laborer a sufficiency whereby he may live as befits the dignity of a human being is a religious duty. It will lay the cornerstone in the temple of durable industrial peace.

The Washington Masonic Memorial

MICHAEL KENNY, S.J.

"WASHINGTON, First of America's Masonic Presidents," is the title of the leading article in the October *New Age Magazine*, organ of the Thirty-third Degree Scottish Rite; and an editorial acclaims it a complete refutation of "Jesuit writers who assert that although Washington did join the Masonic fraternity in his youth: yet as a full-grown and experienced man he took no particular interest

therein. We have the goods on them in this particular also, but they don't know it." The reference is evidently to AMERICA's refutation of the Masonic claim, apropos of the projected Masonic monument to Washington in Alexandria, Va., that the First President was Master and Founder of the lodge erected there in 1788. The article cited Washington's own evidence in 1798 of his thirty years' absence from the lodge, and his denunciation of

"the diabolical tenets" and "pernicious principles" which were even then inoculating American Masonry. The *American Freemason*, whose editor displays a candor and capacity unusual among writers of the craft, promptly advised the abandonment of the project, asserting that Washington had done less for Masonry than Masonry had done for him.

The Blue Lodge exponent supposed that the costly monument was intended to honor Washington; but the crafty Scottish Rite had quite another purpose. They were already strongly entrenched in the capital. Their numerous lodges are conspicuous by their sign and symbols through its streets and avenues, and they have not only a large Masonic representation in national officialdom, but in every Government department they have erected a separate Masonic club to keep a watchful eye and directive hand on the inmost executive and diplomatic activities of the Republic. When the dangerous evils of this organized clubbing, in the heart centers of our national Government, under the direction of a secret extra-legal government whose "edicts must be respected and obeyed without examination," were exposed in *AMERICA* for August 24, 1914, the *American Freemason* deprecated the institution or continuance of such procedure. But Scottish Rite chiefs, less ingenuous than the Blue Lodge magnate, are not disposed to let such things as historical facts or the spirit and letter of the Constitution interfere with their fixed designs. They have since continued to strive to fix in every Government department their separate oath-bound Masonic clubs, thus enlarging the relative influence and members of Masonic officials and multiplying their facilities to glean and co-ordinate information useful to the rulers of the Craft; and they boldly advertise the meetings of these organized Masonic officials in departments set up and maintained by the votes and taxes of all citizens alike.

Their control of the seat of power, or at least the unhampered working of their well-oiled machinery, has not satisfied Masonic ambition. "Masonry is the religion of symbolism," and their power in the nation's capital must have a symbol. George Washington was and is "first in the hearts of his countrymen," and shall so remain. He is "woven forever into the fabric of American institutions, and the nation is what it is because of what he was." Hence a monster Masonic memorial at Alexandria, raising to the skies its stately dome within view of the capital and strikingly impressive from its points of vantage, would imprint the importance and power of Masonry on citizens, legislators, and the myriad pilgrims from State and Territory, who would hardly search Washington's writings to learn his slight connection with Masonry that was, and his resolute hostility to Masonry that is. Meanwhile the figment of his Masonic zeal will spur the craft to swell the proposed \$667,220 Memorial fund.

Therefore the renewed attempt to prove Washington

"an enthusiastic Mason, gladly mingling with the brethren at the lodge or elsewhere and ever deeply in earnest about his Masonic connections." The only facts submitted to prove him a Mason of any sort are those already stated in *AMERICA*, namely, that he entered the Fredericksburg, Va., lodge in 1752, when he was twenty, and became a Master or Fourth Degree Mason in 1753. But thereafter there is a big Masonic gap. The next craft record of this "enthusiastic Mason" is dated June 24, 1779, twenty-five years after his admission to Fourth Degree; and it merely states that the American Union lodge presented him with a public address and cheered him on his departure, procedures not peculiar to Masons during Washington's public career. The minutes of the same lodge, December 27, 1779, are said to include the item: "Visitors present—Bros. Washington, etc." This is the only instance cited of Washington having set foot in a lodge since he was twenty-one. The *New Age* writer's failure to find another in the Masonic records of forty-six years is striking confirmation of Washington's own statement in 1798 that he had not been in a lodge "more than once or twice in thirty years."

The remaining records consist of formal replies made by Washington to public Masonic addresses, a courtesy he was wont to extend to all groups of citizens. Only two of these are included in the twelve volumes of Sparks' exhaustive collection, and neither entry nor address nor other item states or hints that he ever set foot in the lodge of Alexandria; though Brother Clegg labors deftly to leave that impression, for which he presents not a tittle of evidence. He shows that "Brother Washington" was invited, with others, to open that lodge in 1788, but he fails to record that Washington replied, or accepted, or that, though it was but a few miles from his home, he was even once present at its meetings. To divert attention from this striking proof of his lack of interest in Masonry Brother Clegg immediately adds that "He accepted the position of Master and was also urged to hold the position of General Grand Master," thus leaving the guileless reader to infer that acceptance and offer took place in Alexandria, and in 1788. Yet the writer knew that Washington's only acceptance of Mastership was in 1753, and that the offer of Grand Mastership of Virginia was made in 1771, and that Washington declined it. This entry would have enabled Brother Clegg to narrow the twenty-five years' gap in Washington's Masonic connections, but he fails to avail himself of it. It would dissolve rather than solidify his airy figment that Washington "was an enthusiastic Mason gladly mingling with the brethren at lodge."

In fact, all the records this specious propagandist could scrape together in a four years' hunt make it manifest to the observant reader not only that Washington as President never attended a lodge, but that his own affirmation of thirty years' abstention was an under-statement, the scant entries extending his period of one or

two attendances to forty-five years. They show that the last authenticated instance of his formal presence as a Mason was in 1753, when he was twenty-one, and that in his forty-six years of adult life, as soldier, commander-in-chief and President, Brother Clegg has failed to find him, if we accept his solitary visit to Union Lodge, "gladly mingling with the brethren" or otherwise acting Masonically. He endeavors to *camouflage* this lack of interest with citations from replies to eleven Masonic addresses presented to him in the period of his greatest glory, 1783-1798. Then as now Masonry was keen to curry favor with men of influence and entangle them if possible in its triangular net.

Washington was one of the Presidents whom they failed so to entangle. His replies, which are all variants of those cited in AMERICA, express his belief that Masonry's object is "to enlarge the sphere of social happiness," and his wishes that the conduct of its members and their publications shall convince mankind of their benevolent purposes. In these and like expressions he shows a sincere if Platonic interest, and his abstention from the lodges since early manhood was probably due to a cast of mind that found no relish in pompous trivialities and mock solemnities, rather than to lack of sympathy with their general purposes. In these there was nothing in 1753 essentially condemnable. Masonry as originated in London, 1717, and thence imported to the Colonies was mainly a social benevolent society and had no definite anti-religious character. Hence Bishop Carroll, while condemning, 1791, the intemperance and obscenity that often obtained at its meetings, judged that the Papal decrees against Masonry did not then apply to the United States. But English Masonry was soon viciously reacted on by its Voltairian French daughter, and this reaction soon reached the United States, Webb weaving into the American rite the naturalistic philosophy of the high Continental degrees. In 1783 Illuminated Masonry, a hierarchical system with blasphemous sacramental rites, prepared the way for the establishment here in 1801 of the Scottish Rite Supreme Council, 33, which, in direct affiliation with the virulently anti-Christian Grand Orient of France, has long dominated the many lodges of America.

In his last reply, November 8, 1798, Washington evinced suspicion of this malignant transformation: "*So far as I am acquainted with the principles of Masonry, I conceive them to be founded on benevolence.*" Recent correspondence had tended to discount the value of his youthful impression. The Rev. G. W. Snyder, accepting the craft's legend of Washington's Masonic activity, sent him a book, in August, 1798, exposing "the mischievous tenets" which the *Illuminati* were grafting on American Masonry, and sought his aid "to prevent the horrid plan from corrupting the lodges over which you preside." Washington replied, September 25, that though he had "heard much of the nefarious and dangerous plan and doctrines of the *Illuminati*" he thought they had not yet

"contaminated" American lodges, but illness and pressing engagements had allowed him no time to read the book or "to add little except to correct an error which you have run into of my presiding over the English lodges of this country. The fact is, *I preside over none, nor have been in one more than once or twice in thirty years.*" Again he wrote to Mr. Snyder, Oct. 24, 1798, that none was more convinced than he that "The doctrines of the *Illuminati* and the principles of Jacobinism had spread in the United States," but he did not believe "That the lodges of Freemasons in this country had, as societies, endeavored to propagate the diabolical tenets of the former, or the pernicious principles of the latter, if they are susceptible of separation." [Sparks' "Writings of Washington," Vol. XI. pp. 315, 316, 337.]

The Supreme Scottish Rite organ is careful to suppress these testimonies of Washington, which are not formal replies of courtesy but the considered statements in the last year of his life of his connection with former and his judgment of present Masonry; for it has been made abundantly clear in AMERICA that United States Masonry today is "contaminated" through and through with the "diabolical tenets" and "dangerous doctrines" he so vigorously denounced. These letters, then, are conclusive proof, not only that Washington was not an "enthusiastic Mason," but that, bitterly opposed as he was to the "Illuminated" Masonry which now rules the lodges and seeks to rule the nation, he is the last to whom a Scottish Rite Memorial would be suitable or in any way acceptable.

Scottish Rite chiefs boasted recently that they have directed the destinies of Mexico, made and sustained Carranza and his policies, and secured him external support. The treacherous intrigues of their sworn brethren of the Grand Orient in France and Italy have been recently exposed, and proof is not wanting of their influence in securing for Italy a guarantee from Great Britain, France and Russia that the Pope's representatives shall be excluded from the peace conference. It is a significant coincidence that in the lengthy period since Pope Benedict XV issued his peace note the numerous Masonic mouthpieces have been unanimously vilifying it, and the Powers mentioned have not accorded it the courtesy of a reply.

Present conditions tend to make it soon incumbent on Catholic publicists, and on all who will not subject their civic rights to the machinations of an oath-bound clique, to expose to the public, as happened once in our history to a professed Masonic party, the craft's hidden activities in public affairs. It is a civic duty now, considering the deliberate misrepresentation by which the Scottish Rite manipulators are plotting to make the Father of our Country a Masonic property, to prevent the honored name of Washington, the ideal personification of real Americanism and the common heritage of all our citizens, from being degraded into material for Masonic propaganda.

A God of Contradictions

DANIEL A. LORD, S.J.

IF ever a philosophy poured gratifying unction on man's vain soul, that philosophy is pantheism. For while golden calves and gods of green jade may do for occasional idolatry, as a consistent and wholly adorable idol none can compare with oneself. Pantheism assures its votaries, with a flattery that would have gained a smile from Caligula, that we are gods.

Under various names pantheism has floated up in the mystical poetry and unintelligible theology of the East. It is a scientific hypothesis under the name of monism. Mrs. Eddy taught it, though all the while disclaiming it, as Christian Science. And even Bernard Shaw, who likes to believe that he thinks the thoughts no man ever thought before, is a whimsical if diluted pantheist. The theory is essentially the same in all cases: all is god. There is only one substance in the universe, a divine essence, and we are all of that essence, and as such, ourselves divine. Will someone kindly light me a bit of incense?

As soon as a person makes up his mind that there is only one kind of substance in the world, he finds that he has to give up either matter or spirit. It is a hard renunciation, but the pantheist makes it bravely. According to the materialistic pantheist, God is identified with the hydrogen and the gold and the sunflower and the elephant and the college professor and the street-sweeper, and if you put them all together and run them all through a strainer, you would not find a single bit of spirit in the lot. Wrong, says the idealistic pantheist; nothing exists save one great world-spirit which manifests itself in different forms as men and mountains and puppies and pineapples. Matter is a delusion; it is the all-spirit manifesting itself. That is small consolation for the troop that has to charge a machine-gun company. Bullets are such a painful sort of delusion.

Now if, charitable reader in an armchair, you wish to give up your soul and with it your free-will, you have my leave to fraternize with the materialistic pantheist. But souls are precious things, if one looks for the slightest essential difference between the pebble which the genius in a moment of abstraction flings into a lake and the genius himself whose intellectual gifts blossom forth in a supreme poem or a masterpiece in marble. With the materialistic pantheist pebble and poem and poet are just the same kind of substance in various stages of complexity, nothing more.

Besides, this form of pantheism destroys, with a quiet and effective conclusiveness, all idea of a Designer or Architect of the universe. You do not expect the undeveloped intellect of a baby to be able to design a new cathedral; and it is folly to think that the Intellect which put order and plan into the unguessed reaches of our heavens could have elaborated this vast scheme until

it had reached a marvelous state of development. On the contrary, says the materialistic pantheist, the intellect which designed my world is identical with the world it designed; hence it could reach perfection only after the various parts of the universe had been evolved into an exact order and harmony. So even were such matter as sticks and stones able to think, the intellect would be in no condition to plan out its intricate perfection until after it had reached a point where its plan had already been executed. It is much as if the San Francisco Exposition not only evolved its own order and beauty but, while doing so, actually evolved the intellect of the architect who designed it. And does it not seem a little strange that man, who has the highest intellect in the world, not only cannot plan and order the universe, but actually cannot understand it with anything like comprehensiveness?

Personally, I prefer to be soundly asleep before I start to dream. I should be loath to think that I am dreaming all my waking hours, wandering through a vast world of delusions and unrealities, flying from poison and from wild beasts—which are merely the divine spirit in one of its manifestations—and craving for food and the comradeship of faithful friends—which are merely the divine spirit in another of its deluding manifestations. If after all, the only substance in the world is the all-spirit, as the idealistic pantheists maintain, then we are poor fools who wander in a world of ghosts and hug to our heart of hearts shadows less real than the images one weaves from smoke.

Pantheism, no matter of what brand, certainly does not leave much room for real individuality. In fact, it makes individuality simply impossible. For if we are all identified in one great undivided essence we are really not individuals at all, but inseparable and unseparated parts of the one divine being. And since we are identical with god, we are also identical with one another. I believe that there is an axiom that two things equal to a third thing are equal to each other, is there not? If that is the case, I am not only myself, but Fainting Bertha and Percy MacKaye and Jess Willard and George V as well, at which statement one feels inclined to shriek with laughter. Indeed, one can get a gleam of grim humor out of the terrible war by trying to imagine how the people of the Central Powers, who are really essentially identical with the people of the Allies, can fight so strenuously against others who are really themselves.

This difficulty, however, reaches a climax of absurdity when we realize that not only fellow-men but the vulture and the pig and the carp and the water-rat are as much identified with the divine essence as we ourselves. They too are not distinct beings but are united by an essential unity in one divine essence, and hence are essentially united to us. Though I have never felt any consuming desire to claim descent from a Darwinian monkey, I much prefer such remote ancestry to this pantheistic identity with a hog.

As an American, I feel an unconquerable impulse to fight wherever I see my liberty endangered; and I fail to see where the pantheist leaves me any more freedom than has my image in the glass. What freedom can you expect in a "manifestation"? Just the freedom which the manifestor grants it—which is simply none at all. My image in the glass does not have to be there, but it cannot get there unless I make it possible by placing myself before the mirror, and once there it does as I make it do.

If we are merely parts of the great Divine essence, then, like any other part, we move and think and act just as that essence directs. My arm is not free to scribble these sentences unless I direct its action; for my arm is a part of me and as such subject to my direct dominion. And if men are parts of god, it is as absurd to speak of individual human liberty as it is to speak of brains in a clothes-brush. This the consistent pantheist admits without much reluctance. We are the toys of Divinity, flung, either by its free-will or in obedience to fixed laws, into a seemingly separate existence. Once more philosophy has thrown away free-will and with it all law and duty and obligation and morality.

For without individual freedom of will there is no place in the dictionary of pantheism for our meaning of a wrong act. Matricide, rape, the defrauding of widows and orphans, and that long catalogue of crimes which make desolate the land cannot in any sense be called moral wrongs. The murderer, the seducer, the firebrand, the traitor are merely parts of the deity, and hence they act under direction and cannot do otherwise than they do.

And in what possible sense can we say that this universal deity acts wrongly? It has no duty to anyone; for no one but itself exists. There is no one to place a binding law upon it or oblige it to carry out such a law were it to exist. If this be true, then the criminals in the world, who are after all only manifestations of the deity, did not the slightest wrong when they betrayed innocence, snatched the very food from the mouths of the poor, and spitted screaming babies on the points of

their swords. All of which implies that our moral codes will stand a thorough overhauling, and that some extremely primitive concepts of life will go by the board in a thrice.

Supposing, however, that the Deity is really the author of the world's crime—and I am using the word in its properly understood sense—then we have the disgusting picture of a Deity, a being of essence Divine, who freely burdens itself with the atrocities of Cain and Messalina and Sir Henry Morgan and the Paris Apaches. We find ourselves confronted with a Being which by its infinite intelligence put into the world a wonderful order and plan, and yet which deliberately frustrates that order in a thousand and a million cases by senseless crimes. Though incomprehensibly vast in the breadth of its understanding, it either does not recognize, even as men recognize, the inherent destructiveness of sin, or else, recognizing its true nature, it none the less freely and deliberately embraces the things which to the utmost of their power set at naught the plan which that same Deity has fixed in the universe. In either case we have reduced our Deity to the level of the lowest degenerate that walks the streets of our cities. Thus pantheism which started out to make all men gods, ends by reducing God to the condition of the most disgusting criminal.

There is no denying that at first sight, especially when draped in the opalescent robes of the East, pantheism seems a flattering balm to our souls. But if, logically followed out, it first makes us equal to God and then makes God equal to the clay beneath our feet and the criminal whose presence we feel a profanation; if it deprives us of our individuality; if it strips us of free-will and makes us the toy of some irresponsible deity; if it inevitably makes the philanthropist and the murderer alike unworthy of praise or blame, it is not a doctrine to flatter the vanity, but to pervert the human intelligence. Man must by the force of his nature bow before some deity. Yet who dare say that the savage who enshrines in his hut a flat-nosed idol of clay is more to be ridiculed for his cult than the scientist who admits to the sanctuary of his mind this pantheistic god of contradictions?

The Gallig Chain of Slavery

JOHN C. REVILLE, S.J.

WE claim freedom as our birthright. At the dawn of manhood, we gladly exercise the privileges of perfect citizenship. Liberty to us is a blessing as widespread as the sunshine, the fruits and harvests which nature yields. It is with difficulty therefore that we try to estimate the condition of the slave, the degradation of labor and the influence which they produced on social life and morality in the pagan world.

The laborer today is at least free. True, his lot is not ideal, yet it is neither hopeless nor altogether unhappy. In paganism on the contrary, the condition of the laborer was one of supreme degradation and misery. To be convinced of this, we need only cast a glance at the history of those two peoples who are considered to have reached the height of human grandeur and glory, Greece and Rome. Science and philosophy, poetry and

the arts, statecraft and military achievements crowned them both with a halo of greatness which the long lapse of ages has not been able to dim. But to those who from the standpoint of justice and reason examine the social constitution of these two commonwealths, the crown of glory which they wear seems tinsel indeed, when they look at the cornerstone on which their empire rested. For that constitution was founded on the contempt of labor. It meant nothing else but the exploitation of a whole people by a handful of rich, powerful and cruel men. The whole social organization of Greece and Rome was but the realization of the phrase that Lucan puts on the lips of Cæsar: "*Humanum paucis vivit genus*." "The human race exists and toils for the pleasure and gratification of the selfish and favored few."

In Greece, the sole function of the citizen was to serve the State in the exercise of public functions, to ennoble it with the monuments of literary, artistic or political genius and to defend it with the sword. Everything else was thought unworthy of him and beneath the dignity of the freeman. Even in Rome in the earlier stages of its sturdy civilization, if agriculture was held in honor, and dictators after defeating the enemy were not ashamed to return to the plough they had left standing in the half-finished furrow, every other kind of labor was held in contempt and the contempt kept pace with the growing power and sway of the Republic.

In Sparta and Lacedæmon, owing to the distribution of the public lands made by Lycurgus, under the condition that they could be transferred to others by inheritance only, the whole country gradually passed into the hands of a few hundred landed proprietors. In Italy, for somewhat similar reasons were formed those extensive *latifundia* or estates, which, according to Pliny, became its ruin. It must have been galling to thousands of slaves groaning in irons to realize that while a few pampered idlers lived in luxury given over to the excesses of vice, a whole people was groaning in poverty and degradation, bereft in a sense of their own personality, often reduced to starvation, with no other means to sate their hunger than the pittance doled out to them by the Emperor or the Senate, or the remains flung to them in contempt from the tables of their masters.

It is no wonder that, realizing their degradation, the people were led to despise all manual labor and to look upon it as fit for slaves only. This idea pervaded every class of society. The opinions expressed on the subject by the noblest exponents of Greek thought and culture, the high-minded Plato and the keenly logical Aristotle, became the watchword of the noblest. Even Cicero, whose thought, in its humane tendency, runs far ahead of his times, writes: "All laborers are engaged in a vile occupation, for nothing honorable can be found in the workshop of the toiler."

These ideas had filtered down to the lowest levels of

society. The result can be imagined. The free man, even of the lowest position, left to the slave every kind of manual and mechanical occupation, everything almost that presupposed physical labor. Slaves worked in the mines; slaves reared those splendid piles of the Pantheon, the Coliseum, the Column of Trajan, the Mole of Adrian which still excite our wonder: slaves built those marvellous highways, over which the Romans marched to the conquest of the world. The industries, the trades, the mechanical arts were in the hands of slaves. They were the builders, the road-makers, the field and house servants of the chosen few. They ministered to their wants, their pleasures, their caprices and their vices. If now and then a free man decided to work in order to gain his livelihood or to cancel a debt, even then he could seldom escape from his misery. It was impossible for him to compete with slave-labor. Slavery was the normal condition of the laborer. If a man toiled, he was a slave, and Homer says that Jove takes from the slave one-half the qualities of a man. Aristotle attempted to prove that slaves are of a quite different nature from the rest of mankind, as distinct from the free man as the soul from the body, and the man from the brute. And from the pages of Plato, the philosopher and Aristophanes, the comic poet, in Greece, and from the works of Varro, Terence, Plautus and Seneca in Rome, it can be seen that the slave had no rights which the free man was bound to respect.

He was not recognized as a man. He was classified as a tool, a machine, a chattel, good for the uses of the farm or the house. As long as he might be of any service he should be treated so as not to spoil his market value. When sick or no longer able to work through weakness or old age, he was left to rust away or to die alone.

If under Claudius and the Antonines, even under Domitian and Nero, a few laws and decrees were passed to mitigate the horrors of slavery, and if a great jurisconsult like Ulpian dared ask that slaves be treated as men, it may still be said that the power of the Roman master over his slave was practically absolute. He could employ him in any labor, even the most dangerous. He could sell him at will. He could hire him out to another master under any conditions. He could maltreat and mutilate him and subject him to the most cruel torments. He could put him to death. He did so at times for the merest trifles. If Cleopatra tried the effect of deadly poison upon her slaves, Vedius Pollio flung one of those unfortunate wretches into a fish-pond because he had broken a precious vase. It is true that such acts of inhuman cruelty were uncommon, not through any sentiment of humanity, but merely out of the regard which the masters professed for their own interests and property. Self-interest alone was the policy which dictated the treatment of the slave. When age, accident or disease had incapacitated these wretched beings for work, their masters abandoned them on a

lonely island in the Tiber, or even hastened their death by intentional maltreatment. In Rome when a slave had killed his master, it was the custom that all his slaves should be put to death. The barbarous custom prevailed when, as Tacitus tells us, after the Prefect of the City, Pedanius Secundus, had been murdered by one of his slaves, the 400 slaves of the murdered official were all put to death in spite of their proved innocence and the cries for mercy which arose on all sides in their behalf. The treachery and cruelty practised by the Spartans on their helots, the organized slave-hunts which they turned loose upon their victims, put to shame the horrors of the African slave-trade, and are a foul stigma on the race and the civilization which practised them.

In the second century before Christ, the island of Delos was the center of the slave-trade. Strabo states that as many as 10,000 might be sold there in a day. Rome of course soon became the headquarters of the infamous traffic and though it is almost impossible to form an estimate of the actual number of slaves at any one time, specific instances may give us an insight into the extent of the evil. Aemilius Paulus, one of the most humane of the Roman conquerors, after his victory over Perseus and the overthrow of the Macedonian empire at Pydna, acting under the orders of the Senate, sold 150,000 captives into bondage. Marius after defeating the Cimbri and Teutones is said to have sold the same number, and though the figures are open to suspicion, it is undeniable that they amounted to the thousands. Cæsar was not, as Roman soldiers go, a cruel man. Yet in the second book of his "War in Gaul," he tells us without a tremor to mar the perfection of his splendid prose, that after the defeat of the Aduatuci, he sold 53,000 prisoners. Pliny informs us that although Caecilius Claudius had lost a great portion of his estates, he left at his death over 4,000 slaves. Some individuals, though evidently the cases were exceptional, possessed as many as 20,000.

For all these suffering thousands, not a word of compassion or sympathy from the poets, orators or statesmen of Rome! Surely the exploitation of man by man had reached its acme. It was not only a fact recognized as fitting by the laws, it was a whole philosophical and economic system. It was the very morality of paganism. But it was a morality and a system which while having the most disastrous results on the economic welfare of the State by its degradation of labor, had the most pernicious results on the character of the slave and the master; on the character of slave, for while his body was being tortured, his conscience was too often, so to say, destroyed. If liberty for him meant nothing, if family, husband, children, wife were idle words, so too were the words virtue, honesty, chastity, purity. He had but one duty, to obey his master. We are told in a comedy of Plautus, who has drawn a perfect picture of slave-life in Rome, that whatever the master commands, is right. The frightful consequences of such a tyranny are too

easy to understand. The slave was robbed of his right to think, his honor, his very soul. The system degraded the master also. That degradation can be summed up in a single sentence. It paralyzed the moral sense of the slave-owner. When a man has an absolute right of life and death over his fellows, when he sees them ready to do his bidding, right or wrong, cringing and fawning before him under fear of the lash, it hardens the heart, it makes men irresponsible, proud, selfish and cruel. When men no longer treat men as men, but as chattels, things, they lose the sense of their own manhood and degrade themselves to the level of the beast. It was the very thing that happened in pagan times. The gyves were fastened heavily indeed on the master and the slave. Rome and paganism were helpless to stem the evil. Only the Divine hands of Him who has ever compassion on the suffering multitude could break the galling chain. And so it was broken, as we shall see.

Our Brothers' Keepers

RICHARD A. MUTKOWSKI, Ph.D.

AMONG the so-called preliminary campaigns following the entrance of the United States into the great war the Liberty Loan and Red Cross campaigns proved tremendous successes. Following them the appeals of the Knights of Columbus and of the Young Men's Christian Association for the "war-camps" have received a generous response. Yet while the purpose of the two prior campaigns was well understood, some misapprehensions exist as to the status of the war-camps, this oddly enough despite the publicity which accompanied the President's approval of the camps. One of the misapprehensions is that the camps are military in purpose. The answer is simple enough: the camps are for military men, but aim to provide recreation and to look after the general welfare of the troops. Yet this single misunderstanding has, to my certain knowledge, caused many to withhold or stint their donations, more so among Y. M. C. A. contributors than among Catholics.

A second misapprehension, purely Catholic in bearing and prompted perhaps by fraternal envy, is that the Knights of Columbus will use the work in the camps to further their own interests as an organization. President Wilson has made clear that the Knights of Columbus were selected because they form a representative body of Catholics, and secondly because social welfare-work is one of the specialties of the Order. Let me state this clearly: It was not intended to entrust our young men to Catholics belonging to a specific organization, but to a Catholic organization representing the Catholics of the United States. The distinction is apparent to him who will see. It is obvious that only an organization which is prominent numerically, and whose work is along recreational lines could be considered. The objection is invalid and it is so regarded by those who offer it, for it is usually coupled with a "racial" argument to lend it force, apparently with the idea that two weak arguments, like a blind man being led by a cripple, may support each other and give a semblance of strength. It is sufficient to note that the camps are not intended for fraternal, nor for racial, specifically "Irish," aggrandizement. The objection is silly, a weak excuse to evade contribution.

A third misapprehension is that the camps are solely a Knights of Columbus enterprise, financed entirely by Knights

of Columbus, and destined to benefit Knights of Columbus only. Such restrictions would be fatal, and are not entertained for one moment. As announced by the Knights of Columbus leaders, the K. C. camps include *all Catholic men*, primarily, and in addition all non-Catholics who care to take interest. All Catholics are to be served, whether Knights or not. Now, it is not meet that 400,000 Knights of Columbus should carry a financial burden which properly should be apportioned to 4,000,000 Catholic men, and therefore contributions are asked from all Catholics. Many of the laity, particularly a few persons prominent in rival fraternal circles, have been loath to contribute, because the cause of another Order seems to be advanced. I also regret to say that not a few priests have failed to support the work as it deserves.

"But why should there be camps, particularly Catholic camps?" is a rather naïve question heard more frequently than one expects. It should hardly seem necessary to emphasize the need of welfare-work among our soldiers if they are to be kept mentally, morally, and physically at their best. Arduous drill and routine duties cannot fill all hours of the day. Recreation must be and unless lawful opportunity for it is provided in the camps it will be sought elsewhere, and then of the illicit type.

"But why Catholic camps?" One may as well ask "Why Catholic schools, or churches?" "Why Catholic societies? Why Catholic publications?" The question indicates a woful lack of thought. The prevailing anti-Catholic activities will not cease in the camps and cantonments. Prejudice, intolerance, and animosity will receive merely a military background, and will be as pronounced as elsewhere, or perhaps even accentuated. It is possible, indeed almost certain, that the exercise of religious duties will at times be interfered with under the plea of military exigencies. But since facts are convincing, let me give facts. I quote from the letter of a valued clerical friend:

One Sunday, S— B—, whom you know, asked for permission to attend Mass. He got this answer, verbatim: "To hell with your damned Catholics, and your whole damned religion." He was refused . . . During ambulance instruction, one officer asked in all earnestness why the Germans are so brutal. Another answered with full conviction, "Because they are Catholics."

Similar accounts have come to me from other sources, and the conditions they depict are by no means roseate. The attacks continue in the camps, that is evident.

"But we have the priests, our army chaplains! Why don't they do something?" Yet what can the chaplains do when there are so few? Again I quote my friend: "Yesterday I had a long talk with Bishop — on the sad conditions in our camps. He said, 'We Bishops must keep "mum." The laity alone can do something in present conditions.'"

"The laity alone can do something." Indeed, it is the great opportunity for the laity to help their own and through them others. President Wilson has recognized that a series of circumstances exist in the military camps which are beyond the scope and control of either military or religious agents. He has therefore placed the mental and moral welfare of our soldiers in the care of the people themselves, delegating two organizations, the Knights of Columbus and the Young Men's Christian Association, for the actual ministrations. Liberty loans and Red Cross funds have their recognized places; but to keep men fit, temptation must not merely be removed, but healthy recreation must be substituted, and welfare work thus becomes perhaps as important as the military and Red Cross work. In effect, the President has made us our brothers' keepers. And the extent to which we realize our responsibility can be measured in our willingness to support the selected organizations. They are our delegates, for they minister directly to our own.

COMMUNICATIONS

Letters, as a rule, should be limited to six-hundred words.

Arnold Bennett and Dogma

To the Editor of AMERICA:

In a selection, made up from articles contributed by Mr. Arnold Bennett to an English journal and issued by an American publisher, there is this characteristic utterance upon a book of essays by G. K. Chesterton:

I merely voice the opinion of the intelligent minority (or majority) of Mr. Chesterton's readers when I say that his championship of Christian dogma sticks in my throat. In my opinion, at this time of day it is absolutely impossible for a young man with a first-class intellectual apparatus to accept any form of dogma, and I am therefore forced to the conclusion that Mr. Chesterton has not got a first-class intellectual apparatus. . . . I will go further and say that it is impossible, in one's private thoughts, to think of the acceptor of dogma as an intellectual equal.

It is quite of a piece with this, at least, frank expression of Mr. Bennett's arrogance, that he should fall foul of a Catholic writer like Dr. Barry, who in protesting against "the plague of unclean books," thereby writes himself down as not Mr. Bennett's "intellectual equal."

Brooklyn.

JOHN JAYCIE.

A Psychiatric Clinic for Irish Patriots

To the Editor of AMERICA:

In his new book about "The Irish Issue in Its American Aspect" Mr. Shane Leslie lays before his American audience much information which might improve their acquaintance with certain historical aspects of Irish affairs. The sketches of which the book is made up are written in the style which has become familiar to Mr. Leslie's readers, many of whom are ready to bear with statements that are not wholly acceptable for the sake of scintillations which lend interest to every page. Those of us who have an interest in Ireland are delighted when any writer in her praise is able to find a sympathetic audience in the new Irish world. Perhaps it is only the super-sensitive amongst us, of whom I suppose I am one, who are irritated by the sacrifices he is at times prepared to make for the sake of a turn of expression. An example of this occurs when, at the end of his sketch of Parnell, whom he has first been comparing to Randolph Churchill, he says: "Both were cast out to die alone in madness and despair." Is this fair to Parnell? No matter for that, but is it fair to those who think the Parnell epoch in Ireland should bear some other stamp than "madness and despair" connote? This is followed, on the very next page, by a discussion of "treason" and "betrayal" as applied to the Redmonds, Irishmen in America being supposed to comment—it seems to me a very un-Irish comment, and much more an echo of English contempt—"That they got nothing for it, not even a staff billet for Willie Redmond or an Order of Merit for John." The laudation that follows hardly takes away the bad taste left by that.

Pearse, again seems to have been a man of quite normal mind and quite masculine manners, yet it is here said of him that while he was conducting a school which all admired, "in the background Pearse was forever conspiring with the phantoms of his own mind." Another madman, my dear American friends, madder even than Parnell, perhaps. Kettle, also, "stood with naught but a mystic's dream between him and the great horror." Only half-mad, perhaps. Of course Casement was mad. "Like Gordon he was intractable to his superiors and believed in a vague inspired mission." "Against such Quixotes no bribery, no persuasion can avail." In the same way "John Mitchel was the most brilliant, the most downright, the most dreamshot of the patriots of 'forty-eight." The Dublin rebels were "pleading for the life and right of a small nationality," but, in keeping with all Irish political effort, "with suicidal gesture and distorted phrase." O'Connell is spared the suggestion of madness, although he had

some bad qualities, and Smith O'Brien has no more against him than being "a relative of Sir Cecil Spring-Rice."

But taking them by and large there is not much left for Mr. Leslie's American readers to conclude than that every Irish patriot is more or less a lunatic, or that nobody but a lunatic would be an Irish patriot. This may be just what American readers require to be told. It will confirm them in the view so many profess to hold that the struggle for liberty, which in all other countries is esteemed to be a rational undertaking, is in Ireland an aberration of disordered minds. Personally, with the admiration I have for Mr. Leslie's talents, I could wish, for his sake as well as my own, that he had been able to see the possibility of patriotism in Irishmen finding high expression without the stimulus of insanity to prompt its spokesmen; as also that their misadventures might be ascribed to the normally human causes which produce them, and not set down to a blind fatalism by which men are to be afflicted because it is Ireland they serve and not some other country.

New York.

J. C. W.

Catholic Employment Bureaus

To the Editor of AMERICA:

Living near one of the large normal schools of the State and fully conversant with the trials of the Catholic graduate in his efforts to secure positions, I have followed the recent letters in regard to the methods of one or more of the employment agencies with great interest. I know only too well that the charges are true. One case, for instance, which has come to my notice, is that of a competent, experienced Catholic teacher who was compelled to wait for three years for an appointment in her own city, while a dozen teachers not of our Faith and totally without experience were placed. The city to which I refer has a fair percentage of Catholics, but the charter declares that not more than one Catholic may at any time be a member of the board of education.

I think that it behooves AMERICA as the foremost Catholic magazine and the mouthpiece of a great teaching Order to point out some means by which Catholics can in all fairness gain remunerative employment. I am sure that other Catholic publications would be ready to second its efforts.

In addition it seems to me that it is high time that the Catholic universities and colleges of this country should start employment bureaus not only for the graduates of their institutions but also for undergraduates. Actual employment given to ambitious members of Catholic colleges and universities through a faculty organization, aided by alumni and others, sounds like a fairy tale to the student body of our colleges. As a whole, an innovation of this kind would be very welcome; for, strange to say, the Catholics most fortunate in this world's goods do not throng Catholic colleges. These suggestions come from a student who desires to aid.

New York.

C. M.

Teach Them What to Read

To the Editor of AMERICA:

The issue of AMERICA for December 8 contains an editorial which emphasizes a matter that should be insisted on. Certainly we should teach our Catholics what to read. The conclusion of the editorial should be read and pondered by all teachers. Many graduates from our schools, it is much to be feared, never heard the names of some of our great Catholic authors; few know anything about our leading Catholic papers and reviews; their libraries at home may not contain a single Catholic book. Who is to blame, if the young have no taste for Catholic reading? All teachers should devote some time to reading from standard Catholic books and magazines, or at least to recommending them. Teachers should also inform their pupils where Catholic literature can be procured, for many Catholic graduates do not even know so elementary a detail of Catholic life.

Denton, Texas.

RAYMOND VERNIMONT.

Ridicule of the Irish

To the Editor of AMERICA:

In one of the most prominent amusement houses of Worcester, Irish character and personality have been recently subjected to a highly distorted and utterly obnoxious portrayal. It is not uncommon to see Irish wit confounded with blatant foolery; to see the upright, though unpolished son of toil represented as an uncouth simpleton. Such delineations are common, though none the less to be condemned. But the climax is reached when the kindly, grey-haired Irish mother, who, with her daughters, typifies the highest ideals of refinement and purity is replaced by an intoxicated woman brought forward as typical of the womanhood of the isle across the sea.

When such a representation is tolerated upon the vaudeville stage, those who permit it should be subjected to the censure of all Irish Americans worthy of the name, who profess any respect for the dignity of Irish-American womanhood. But, sad to relate, those of the audience who seemed to enjoy the shameful spectacle most were the ones on whose brows the Apostles' Creed was plainly stamped.

How can we expect modern society to entertain any respect for the land of our fathers, and its sons, when we condone such exhibitions by sitting idly by and, worse still, by applauding?

Worcester, Mass.

EDWARD G. O'CONNOR.

Catholic Child-Caring Agencies

To the Editor of AMERICA:

In common, no doubt, with many other Catholics, I lately received a letter and a pamphlet from the Child-Placing Agency of the State Charities Aid Association. The letter reminds me that "We must keep the hearthfires burning," an opinion from which I in no wise dissent, though, with the high price of coal, I conceive that the task is not without difficulties. It states, further, that after the war we "shall have a great many more needy children," and that we must place these children in "real homes." To help this excellent work, I am asked to contribute \$65.10, since this sum "is the average cost of learning the facts about a homeless child, of finding a thoroughly good home, and of placing a child in it."

It is, of course, a commonplace with Catholic social workers that the proper place for the child is the home. God forbid that I should do or say anything to keep any poor little waif from the place which Almighty God designed for him, just as surely as He designed the swaying nest for the fledgling. But, as it seems to me, Catholics who supply the State Charities Aid Association with funds, may not only miss an opportunity to help really meritorious charities for children, but may actually work, through every dollar of their contribution, against the interests of the dependent Catholic child. Everyone knows the heartless attitude of that misnamed Association when, in 1916, the envenomed "uplifters" marshaled their forces against the Catholic child-caring institutions, and when they strove to hale before the courts as felons, men and women one day of whose consecrated lives knew infinitely more of real, helpful love for God's poor, than is written in the whole history of commercialized "charity" in this great city. Nor can Catholics forget the part assumed by Mr. Homer Folks at that time, and it is this gentleman's signature which closes the letter of appeal. Furthermore, the list of the Board of Managers, printed in the pamphlet is almost a roster of the forces that have, unwittingly perhaps, reproduced in this Christian century and community, the anachronism of a "charity" which sees in God's poor not the image of Christ Jesus, the Man of Sorrows, but obstacles to social progress, specimens to be analyzed in a sociological laboratory, and duly registered in a card-catalogue. True, the list contains one Catholic name, but that same name was appended to an appeal for a Luther memorial, issued last spring. In the latter case, as I am informed, the name was used without

due authorization. Possibly, then, it has slipped into the S. C. A. A. list through an unfortunate error.

Catholics who are able to contribute \$65.10 for child-caring purposes, will invest that sum wisely by sending it to the Sisters of Charity in charge of the New York Foundling Hospital, or they may consult with profit Mr. Edward J. Butler, Catholic Home Bureau, 105 East Twenty-second Street, or the Rev. Samuel A. Ludlow, Catholic Guardian Society, 237 East Twenty-first Street. There is very little danger that the non-Catholic charities will be neglected, and, after all, charity begins at home. Besides, contributions to Catholic charities are always devoted to charitable purposes, and not to defray the heavy "overhead charges" that seem inevitable when charity ceases to be a virtue and becomes a trade.

New York.

J. F.

The Catholic Woman and Suffrage

To the Editor of AMERICA:

The woman movement has come to stay. It is economically appropriate to the age. There is a core of honesty and justice in it which, properly directed, will make it a good and useful thing, not the evil predicted. The Catholic woman who fails to appreciate this cannot well serve her country and her Church. I have been watching and studying this thing for years and I am as certain of the arrival of universal woman suffrage as I am of the sunrise tomorrow. The Catholic women who severely ignore or attack woman suffrage are failing to meet a necessity of the times; not only civic matters, but religious, are involved. To such Catholics as these I would sound a note of warning and ask them not to let the enemies of religion "beat them to the polls." Let those who have brought religion into politics learn that they cannot use "female" politics against religion.

Feminism is an ugly attendant, but we are not going to destroy feminism by attempting to destroy woman suffrage. Though feminists claim it, woman suffrage is not feminism. It is merely a civic and political matter. It is the duty of Catholic leaders, men and women, to redeem the movement from radical control, not only in the States where it has arrived, but in the States where it is coming. Woman suffrage is not in itself destructive to the home. Nothing can break up the harmony of a home where sanctity sits on the hearthstone. Sanctify the woman movement and woman suffrage will produce good results.

Those who revere womanhood and desire the day of better things in the home and in the State, cannot serve this good purpose by opposition to woman suffrage, or by censure and ridicule of suffragists, nor can they afford to be indifferent to the question. They must have the common sense to see that it is a matter of immediate importance; they must realize that it has come to stay; they must have the imagination to see its needs, and they must have the foresight to guide it away from pernicious influences. To do otherwise is simply to bury one's head in the sand. Unfortunately a great proportion of devoted Catholic women have done this very thing, while the twentieth-century sectarian devil smiles up his political sleeve.

Every practical Catholic woman, including the nursing and teaching Sister, should exercise her rights as a citizen. Woman suffrage must not be given over to the control of the feminists, or the sectarian politician, or the Socialists, or the anti-Catholics, or any class of fanatics. The Catholic woman, sane, devout, forward-thinking, womanly, has a duty to perform from which she must not shrink. Not by remaining aloof with her eyes and ears closed, but by coming forward, modestly yet fearlessly, with faith in immutable principles, can the Catholic woman serve the cause of womanhood in this, the twentieth century of our Lord.

Women are going through a very trying period, but they

will always be the creatures God made them, whether they vote or not. It is a matter of utmost importance, in these striding times, for Catholic women to know how to vote, and to know they can be good Catholic women as well as voters, that the polls have no power to destroy their religion or their womanly virtues, but may be useful in maintaining the standards of both. The hope of suffrage is the Catholic woman.

Annapolis, Md.

EVA DORSEY CARR.

Ecclesiastical Architecture

To the Editor of AMERICA:

The article by Miss Larmour in a recent issue of AMERICA treated of a most interesting subject and at the same time suggested consoling reflections on the progress of Catholic architecture in the United States. Everyone, who has taken the trouble to mark it, must have noticed a gradual but clearly discernible development. Almost every diocese in the land is proud of one or more churches recently erected, which by their dignity and beauty lift the mind of beholders to heavenly desires. No attempt has been made as regards standardization of styles or types. But the styles are purer; the types simpler. European cathedrals, grand as they are, serve no longer as models for humble parish churches, and justly so. Simple types in Gothic, whether English or French; simple types in Romanesque, whether Italian, French or German, now prevail. Although our churches are better architecturally than they were, they are still far from perfection. This is an age of transition, an age in which we are throwing off building traditions of the immediate past and taking up again the traditions of the early and medieval periods. This is apparent in many a basilica and Romanesque type, which, however, still has a strong foreign flavor and atmosphere.

Our art in church building is not yet indigenous or native. Ecclesiastical architects still adhere too closely to imitation instead of assimilation. There is not enough of adaptation of the old to suit the requirements of our time. More assimilation of the fine spirit of past masterpieces is what is needed. Of course there are many great problems that confront us. Our forefathers did not find any objection to columns; they did not worry about acoustics, seating capacity, exits, or fresh and warm air. Foreign churches, like foreign dwellings, do not suit our conditions of church and home life. Therefore the old models can serve only as a source of inspiration. As art, however, always yields to demand, good churches are more in evidence. Books on architecture and travel create good taste and culture in this matter. Skill is appreciated only by one who knows, and he who knows selects an architect who can give him what he wants.

However, the development is going on. Architects, clergy and laymen realize the fact that architecture is an art, and being an art is based on certain fundamental principles: simplicity, order, unity, variety, proportion and adaptation—all of which produce harmony. Any religious art after all is but a medium, whether it is the art of literature, music or architecture, through which the spirit of our religion is expressed; and being the handmaid of religion, must be subservient to it. This is important, since art in the true sense conceals itself. In churches the religious idea must dominate the medium.

Again architecture, as an art, is essentially and inevitably the unconscious expression of a national spirit, for it reflects the history, character and temperament of a people; moreover an indigenous style is produced by important factors, wealth, leisure, civilization, and culture. We cannot, therefore, but hope for great strides in the near future, since we possess all these requisites, together with a sincere and abiding faith that will soon find its expression in this great art, for the honor and glory of the Church and its Founder, Jesus Christ.

Cleveland.

WILLIAM KOEHL.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, DECEMBER 29, 1917

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Published weekly by the America Press, New York.

President, RICHARD H. TIERNEY; Secretary, JOSEPH HUSSEIN;
Treasurer, FRANCIS A. BREEN.

SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$3.00

Canada, \$3.50 Europe, \$4.00

Address:

THE AMERICA PRESS, 173 East 83d Street, New York, N. Y., U. S. A.
CABLE ADDRESS: CATHREVIEW.

Stamps should be sent for the return of rejected manuscripts.

The New Year

AS the old year lies dying, bathed in blood, and the new trembles anxiously to its birth amid wars and rumors of wars, the familiar greeting of a Happy New Year comes haltingly to the lips. Grim forebodings of untold sufferings, privations of every kind, torture of body and agony of soul, seem all too likely to be our portion during the next twelve months. The joyous care-free existence, which, thanks to the most democratic of governments, has been our portion for so many decades, has departed from our land, and our beloved country, drawn unwillingly and in spite of unquestioned long-suffering forbearance, into the maelstrom of war, now stands on the brink of heavy sacrifices.

It is a time for service, not happiness. There can be no joy or contentment during the next twelve months except in the realization of duty fully and nobly done. Only little souls can be satisfied to seek their accustomed pleasures and their life of ease when the whole world is in the throes of bitter pain. Such assuredly are not AMERICA's readers. All cannot go to the front in defense of our liberties, but all without exception have their places to take in the march towards victory. All must share in the common duty, in sincere devotion, in the sense of responsibility, in obedience to lawful authority, in sadness, anxiety and hope. In thought and act we must spend ourselves for our native land, giving generously and deliberately and continuously of our time, our convenience, our goods, and should the demand be made, of our lives, our own and those dear to us. The flag is calling to each one of us to rise to the heights of heroism and self-oblation. The year, that is now beginning, is rich in opportunity to make our lives sublime; it will be heavy with lifelong shame and regret, if, at its close, it has brought us mere selfish indulgence, little or no privation, only a black record of barren emotional aspiration. We must set our faces sternly, this year, not towards the pleasant places of joy, but towards the grim altar of sacrifice.

Only the Streets

"MY boy grew up on the city streets," testified the Catholic mother of a sixteen-year-old boy who was tried last week in New York, charged with murdering another boy of his age. The witness explained:

When Timmie came home from work in the pencil factory he would eat his supper and go out to meet the boys. I never knew what he did. I never asked. Just so he came home at ten o'clock. I was so tired when night came. * * * I know he learned things he shouldn't on the streets. What can I do? What can any mother do? Does it help now that I washed and darned and stayed at home, not knowing where my children went because I was always too tired?

What a pity it is that the son of that poor tired mother did not have some safer place than the streets to pass his evenings in! If "Timmie" had been accustomed to seek recreation in an attractive boys' club of which a zealous young priest had charge perhaps that sorrowing mother would not now reproach herself for being too tired to know where her son was spending his evenings. For sad experience proves that in our large cities, those who especially need the Church's care and protection are the boys and girls that have finished their schooling and gone to work. That is so perilous a period in the lives of these young people that it is very necessary that safe and attractive amusements and forms of recreation should be provided for them. In order to protect the faith and morals of city boys and girls in their 'teens, the establishment of parish clubs and recreation centers would seem to be very necessary, if the work begun in the parochial school is to be continued and perfected.

How to Become Good and Great

CAESAR can hardly be censured for speaking, even loudly, in praise and defense of his own household. But it is well that a few coherent thoughts should be borne along on the foaming current of his diction. Otherwise, he cannot complain if the neighbors rank him as a common scold, or request the appointment of a *jury de lunatico inquirendo*.

In Cincinnati a "Publicity Department" issues a weekly news-letter "in defense of 1,100,000 distillers, dealers and employes engaged in the liquor business and allied industries"; the managers, moreover, engage to send "plate matter" to any publication which desires it. All this is perfectly legitimate, and from time to time items of value have appeared in the news-letter, as green oases in a dry and useless desert of figures and unwarranted inferences. Thus in the current issue, the following challenge is republished from the columns of a Washington daily:

Will some Prohibitionist supply us with the names of six men of the first class in the entire history of the world that have been total abstainers? If six cannot be produced, will they produce three, and if not three, will they produce one? We never heard of him.

The paragraph indicates that the writer never heard

of St. John the Baptist, but to name the other five would be taking this anti-prohibitionist too seriously. The point of his argument is not easily discerned, but it seems to suggest that the great men in history became great by reason of their devotion to the bottle. If this inference be legitimate, our religious and secular educators, our professional men and the heads of "big business" should forthwith appoint a committee to investigate the power of port and whisky in the process of forming virtuous women, and men who are great and good. No educational system which lasted long enough to secure a line in history ever prescribed alcohol as an awakener of the unfolding minds of growing children. Any attempt at this time to introduce Bacchus into the schoolhouse would, it is confidently asserted, be rejected even by our most advanced "educationists" and be welcomed only by certain stupid members in the trade, and by janitors of bibulous habits. Alcoholic beverages may have their uses, but many centuries have failed to prove that they are essential, or even useful, in the process of attaining physical, mental or moral greatness.

Stop, Look, and Listen!

THE story runs that, with cunning art, a national park guide once constructed a very striking warning-sign, which he placed near the edge of a dangerous precipice. But after two years he removed it. During that time, he argued, no man and not even a beast had fallen over the declivity. This undoubted fact, he concluded, was proof positive that the warning-sign was wholly unnecessary.

The legend bears a close, even a family resemblance, to the *scholastikoi* of Hierocles, and may easily be as old as that cynical philosopher. Indeed, there are grave authorities who aver that it was hoary in the days when the Pharaohs wagged their beards and chuckled over it, in the lighter moments when they were not engaged in building the first pyramids. It is probably as old as the fig-leaf costume, coeval with fallen human nature. In our wisdom and our keen perception of the unfitness of things, we smile at its absurdity, even as we re-enact it in our own lives. The warning-sign near some precipices should be kept intact forever. There are some grievous errors which all of us may make in the moment of relaxation which we allow ourselves in a day of fancied security. And there are great gulfs in the spiritual life that yawn and take into their unsounded depths the unwary traveler who, because he has often made the journey, deems himself absolved from the precaution of watching his step, and then stopping to look both ways for a safe path, before proceeding.

We are creatures of habit, but unfortunately good habits, unlike their bad counterparts do not, with equal facility, hollow out so deep a groove. That is only another way of saying that there still remain in us the vestiges of original sin, and hardening tendencies inten-

sified by sins for which we, and not our old father Adam, are directly responsible. Keep to the warning-sign, see that no harsh wind destroys it, and from time to time give it a good coat of moral paint, the luminous kind that shines like a radium-treated watch-dial. Then you will be able to see it even in the darkest storm of passion, and its shining will guide your following steps through the blackest night of discouragement.

A Word to Our Readers

THE general public is probably aware that the stress of the times has brought more than his share of hardship to the publisher. The mailing rates have undergone a marked increase, and in the one item of paper AMERICA will be obliged to expend a sum which doubles the appropriation for 1917. This alone is a matter of serious moment, but the increase in expenditures does not stop with these two departments. Every department of AMERICA will call for a larger outlay in 1918. The price of labor in the city of New York, for instance, has reached a point far beyond the maximum of previous years, and as it seems probable that labor of the kind required by the publisher will become scarcer in the course of the year, we cannot indulge the hope that in this department any relief is in sight.

AMERICA has not followed the example of other reviews in increasing the subscription price, and the Editors trust that this step will not be found necessary. Our readers would be of very great assistance to us, if with their own renewals, they would send us a new subscriber. If the number of subscribers is doubled, the necessity, which now seems imperative, of advancing the price can be averted. The Editors also ask the indulgence of subscribers in taking the continued arrival of AMERICA as evidence that their money has reached its proper destination. The custom of sending special receipts for each subscription means for us a very large postal bill. Finally, the Editors trust that the unswerving loyalty of the many whose friendship has been a source of valued counsel and encouragement will enable them to continue in the defense of Catholic truth to which they have devoted their lives.

He Did not Save

IT is an historical fact that before the revolt of Luther there existed in Christendom unity of faith, of authority, of discipline, of sacramental life. No Catholic apologist denies that there were gross evils to be reformed. Popes and Saints were the first to proclaim that need. Luther might have cooperated at that great task along the lines which the Church laid down and which she sanctioned. But the role of a reformer in the Catholic sense was scarcely to his liking. From the task of the reformer guided by the doctrines and the authority of the Church he turned to the more congenial one of originating a new evangel and founding a sect. Pastor Junius B. Remensnyder, in the *Christian Herald* for De-

ember 12, tells us that Luther's purpose was only to save, not to destroy, and that the last thought in his mind was to break in twain the unity of the Church of God.

It is possible that at the outset of his revolt, Luther did not formally make up his mind to rend asunder the seamless robe of the Church and destroy her unity. That was a task too great in itself and too terrifying even for this colossus of rebellion and disorder. But when men build on false principles and are guided by illogical premises they are led whither they would not go. And dragged ever further and further by their principles, there comes a time when either they are blinded to their consequences or when these principles have so deeply affected their lives that they have not the courage and the heart to disown them and retrace their steps. The principle laid down by Luther, the principle of the private interpretation of the Bible, his cardinal tenet that there is no other fountain of revealed truth for the Christian than the Bible, a dumb though inspired book, of which the individual was constituted sole judge, is in itself a principle of schism, of disunion and disintegration. For fifteen centuries, the Church interpreting and expounding the Bible, in the light of her history and tradition, and infallible in her doctrinal and moral decisions in this regard, had been the rule of faith in the past. But Luther was an individualist. He would submit to no rule outside of the individual himself. According to him therefore the individual interpreting the Bible according to his own whims, fancies and passions was the final arbiter of faith and morals. Man's private judgment was the final umpire to decide the issues of life and death for the soul.

That is a principle of death. For the individual judgment is fickle, without authority, unstable as the passions of the men who read the sacred volume. It has ruined the faith of millions. Induced to consider the Bible and the Bible only as their infallible guide, they soon came to look upon it as a human document and then to discard it altogether. The first followers of Luther would believe nothing which they did not at least imagine that they saw in the Bible. Now thousands reject everything they see there and laugh at the folly of Luther himself, who could believe what they call the silly tales of the book. The Bible thus interpreted by the individual has brought anarchy into Christendom. Luther, even if he wished it, could not destroy the Church, for it is God's.

But he has had the dreadful power of tearing millions from the center of unity and dragging them from the solid groundwork of truth to the shifting sands of heresy and error. The principles of Luther destroyed the cohesion of the body of the Faithful under the rule and headship of one pastor. Luther did not save. He did not unify. He sowed discord, hatred, stirred the evil passions of his generation, abused great powers for selfish ends. He had it in his strong nature to exert a magnetic influence over the men of his day. An impartial survey of his life convinces the student that he did not use it well. He

was a destroyer, not a true reformer. At the end of the sixteenth century alone there were no fewer than 270 conflicting sects, the brood of one false principle. It is a sad commentary on the ruinous rule of faith which he had devised.

Reading for "Amusement"

IN "Life and Literature," Lafcadio Hearn's recently published book of lectures, there is a good passage about the unprofitable character of the so-called intellectual activity of those who read merely for amusement. He observes:

Thousands and thousands of books are bought every year, every month, I might even say every day, by people who do not read at all. They only think that they read. They buy books just to amuse themselves, "to kill time," as they call it; in one hour or two their eyes have passed over all the pages and there is left in their minds a vague idea or two about what they have been looking at; and this they really believe is reading. Nothing is more common than to be asked, "Have you read such a book?" or to hear somebody say, "I have read such and such a book." But these persons do not speak seriously. Out of a thousand persons who say, "I have read this," or "I have read that," there is not one perhaps who is able to express any opinion worth hearing about what he has been reading. . . .

A young clerk, for example, reads every day on the way to his office and on the way back, just to pass the time; and what does he read? A novel, of course; it is very easy work, and it enables him to forget his troubles for a moment, to dull his mind to all the little worries of his daily routine. In one day or two days he finishes the novel, then he gets another. . . . At the end of a few years he has read several thousand novels. Does he like them? No; he will tell you that they are nearly all the same, but they help him to pass away his idle time. . . . It is utterly impossible that the result can be anything but a stupefying of the faculties. He cannot even remember the names of twenty or thirty books out of thousands, much less does he remember what they contain. The result of all this reading means nothing but a cloudiness in his mind. That is the direct result. The indirect result is that the mind has been kept from developing itself.

Those who are not yet addicted, beyond all hope of recovery, to the best-seller habit can profitably lay to heart the foregoing truths. What better New Year's resolution could these unfortunates take than an iron determination to read with care every week a real book which will make them think? In all probability the average man does not find the mental effort involved in reading the short-lived novels that every year pour from the press in millions to be much greater than that required for watching motion-pictures or even for taking his meals with relish. As for the intellectual development attending the novel-reading habit, it is practically nil. Early atrophy of mind menaces young men and women who worse than waste their time by devouring volume after volume of second-rate fiction. For all development necessarily means exertion and pain, but they who habitually read, only for amusement, quantities of books, which cost their authors a very scanty expenditure of gray matter to produce, will ultimately find themselves in a hopeless state of intellectual stagnation.

Literature

THE LIGHT AND GLOOM OF HAWTHORNE

LET the reader imagine himself my guest, and that, having seen whatever may be of notice within and without the Old Manse, he has finally been ushered into my study. There, after seating him in an antique elbow-chair, I take forth a roll of manuscript and entreat his attention to the following tales." The years are declining to the century, since Hawthorne, in the "Mosses from an Old Manse" penned this invitation. From the moment of entering "between the tall gateposts of rough-hewn stone" we determined to be critical and unguestlike. We agreed that "The glimmering shadows that lay half asleep between the door of the house and the public highway were a kind of spiritual medium, seen through which the edifice has not quite the aspect of belonging to the material world"; we straightway noted that the subject-matter of Hawthorne's tales, seen through the medium of his presentation, had something of the same unearthly aspect. Under his coloring, the orchard and the garden grew golden; but it was not till we lingered on the river brink, that we discovered his wizardry. The unlovely Concord, its muddy bed and tawny hue, the meadow grass along its sedgy border, became a fairy stream under the magic of his portrayal. We became eager for the "elbow-chair" and the "roll of manuscripts." We would there discover how other unlovely Concords, symbolizing the themes of his writings, would be transformed by his magician's wand. As Nathaniel Hawthorne is in many respects the greatest writer of prose America has produced his best works certainly deserve a place on the Catholic's book-shelf.

Around the Old Manse was a "veil woven of intermingled gloom and lightness." Over Hawthorne, too, there hovers a dual personality. The world, with reason, pronounced him gloomy and morbid. To those he loved, however, he was the best of playmates, lightsome and joyous, the author of the "Note Books" and the stories for children. "Grandfather's Chair" and the "Tanglewood Tales," representing the happy hours spent with his own children, have been fruitful for the world of childhood ever since. They have a glow of happiness, so winsome, so gentle and so delicate, that we share Julian Hawthorne's surprise; reading his father's pitiless tragedies for the first time, he marveled how such a man, as the father he knew, could have written such books. Akin to these tales, for freshness and naturalness, are the "Note Books," published posthumously, and never intended by the author for the profane eye. They are the random thoughts of a man untrammelled by an audience, closely observant, intensely meditative, weirdly fanciful, with strange mysteries of reality always facing him. What a mosaic these "Note Books" are, of the prattle of children and the commonplaces of the day, the jottings of travel and the queer, queer bubbleings of fancy. What a delightful companion this Hawthorne must have been, how warm and genial, if Puritanism had not been dominant in him.

To the world and to us, Hawthorne has raised the barriers. Calmly calculating and measuring humanity by his years of brooding, he shows us his other face. He offers the "Mosses from an Old Manse," the "Twice-Told Tales" the four longer romances, as his claim to literary renown. By such he must be judged. Taking the content of his stories as the norm, there is an almost chronological order of climax in his works. His shorter papers are rich with the ingredients of his masterpieces. Some are as miniatures, that lack only enlargement; others are, as if the artist were testing his powers, by portraying, in detail, a corner of the larger landscape. The pieces nearest to reality, but least Hawthornesque, like "Sights from a Steeple" and "The Apple Dealer" are mere trifles, chapters of observations suited to the powers of a boy. Clothed in the witchery of his

style, they become clever and delightful. Not far removed from these in subject-matter, are his historical attempts, scenic effects in the style of Scott, such as "The Gentle Boy" and the "Tales of a Province House." Hawthorne longed for a historical background, with the dust and mellowness of years, on which to lavish the wealth of his fancy. Not finding it in New England, he endeavored to give the sense of far-off things to the times of the early Puritans. Even here, as shown by "Lady Eleanor's Mantle," he is beginning to grope in the more occult regions of allegory.

An advance towards his more typical and original creations, are his tales of fancy, exemplified by the "Hall of Fantasy" and the "Virtuoso's Collection." His oddity of thought is more pronounced and he rears the most gorgeous air-castles in literature. These are the vagaries of a solitary ramble, the flimsy and cloud-like imaginings of a mind allowed to roam at will. His allegories assume a darker hue in "The Bosom Serpent" and "The Minister's Black Veil." His Puritan inheritance of a morbid outlook on life, intensified by isolation and solitude, make of him the stern judge of man's soul. Examples of this type, bearing the most characteristic impress of his genius, are "Young Goodman Brown" and "The Birthmark." These are stories that "Number the sable threads in human life, and drop the golden ones from the reckoning." Hereafter, he haunts the recesses of moral depravity, he lays bare the secrecy of the bosom, concealed passions, decay of the heart, hypocrisy, inexorable fate and doom. "Purify the heart" recurs with dreadful monotony. It is the refrain that rings in the reader's ears, long after he has closed the "Mosses from an Old Manse" and the "Twice-Told Tales."

The sketchy and unsubstantial "Blithedale Romance" hardly deserves mention, with his three longer romances, his marvelous trilogy of sin. Various and more joyous interpretations of these latter works may be given, but their primary moving force is this idea of sin. In "The Marble Faun," sin has its genesis in a natural being, unawakened to evil. The immediate effects of sin, concealed and confessed, are contrasted in "The Scarlet Letter," while the lingering curse of a sin committed long ago, is traced through generations in "The House of Seven Gables." These books are essentially similar to one another, and to his more mature, shorter stories. Like the latter, they are sometimes faithful pictures of the real world, with a coloring of history, wildly fanciful, and with an uncanny weird probing of the heart. Compared with one another, their development and method proceed along like lines. In each of them a concrete symbol, a statue, an embroidered letter, a blasted house, is the basis of the story. There is the same adherence to one overmastering idea, the same unbroken thread of a single plot, the same meager limitation of actors, that seem rather symbols than characters. There are no harrowing details, few intensely dramatic situations, only a cold-blooded psychological dissection and a brooding sort of agony that is more piercing in that it is so repressed. The romances grow, not by the addition of successive incidents, but by an intensive study. Each sentence pours a more lurid luster on the central moving force, till it glows like a living fire; it becomes a haunting specter; it freezes one like a piercing, long-drawn-out cry of horror in the night.

As the Manse became a fairyland under the witchery of his style, so his style throws a hypnotic veil over his stories. Soft as the fall of dew, graceful and easy-flowing as his own Concord, Hawthorne's style is the perfect medium for presenting his unimpassioned tragedies. To be Hawthornesque, his style is like the placid surface of a sun-kissed pool, along whose bed crawls a grotesque serpent. The beauty of the medium emphasizes the horror of the subject. FRANCIS X. TALBOT, S.J.

Christmas on Crusade

Here shall we bivouac beneath the stars,
 Gather the remnant of our chivalry
 About the crackling fires, and nurse our scars,
 And speak no more as fools must, bitterly.

The roads familiar to His feet we trod;
 We saw the lonely hills whereon He wept,
 Prayed, agonized—dear God of very God!
 And watched the whole world while the whole world slept.

We speak no more in anger; Christian men
 Our armies rolled upon you, wave and wave,
 But crooked words and swords, O Saracen,
 Can only hold what they have given—a grave!

We know Him, know that gibbet whence was torn
 The pardon that a felon spoke on sin:
 There is more life in His dead crown of thorn
 Than in your sweeping horsemen, Saladin!

We speak no more in anger; we will ride
 Homeless to our own homes. His bruised head
 Had never resting-place. Each Christmastide
 Blossoms the thorn and we are comforted.

Yea, of the sacred cradle of our creed
 We are despoiled; the kindly tavern door
 Is shut against us in our utmost need—
 We know the awful pastime of the poor!

We speak no more in anger, for we share
 His homelessness. We will forget your scorn.
 The wild bells ring throughout the Christmas air;
 God homeless in our homeless homes is born.

THEODORE MAYNARD.

REVIEWS

Dictionnaire Apologétique de la Foi Catholique. Quatrième Edition Entièrement Refondue sous la Direction de A. d'Alès. Fascicule XIII: Loi Ecclesiastique—Mariolatrie. Paris: Gabriel Beauchesne.

The present instalment of this work maintains the high standard of scholarship to which AMERICA has called attention in previous notices. The article on ecclesiastical law treats the subject from the general point of view, having as its object to show how the Holy Spirit has directed the Church in its formation of a body of laws for the regulation and sanctification of the mystical body of Christ. Father d'Alès shows that the Church has repeatedly approved the devotion to the Holy House of Loreto, but that the tradition of the actual translation of the material dwelling is not a matter of faith, although it has been a matter of common acceptance in Catholic circles for six centuries. For those who wish to make a thorough investigation of the arguments for and against the actual fact of translation the author has added a useful bibliography. George Bertrin discusses the fact of Lourdes, the visions and the miraculous cures in a scientific and satisfactory manner. Marriage under the two headings of a natural contract and a sacrament is set forth briefly, cogently and thoroughly by E. Power, S.J. More than half the fascicule is devoted to the Mother of God, her place in Scripture, in tradition; her Divine maternity, perpetual virginity, her eminent sanctity, the Immaculate Conception, the Assumption, and her universal intercession. The final article takes up the general question of devotion of Mary, showing its place and development at various ages of the Church, its logical position in Catholic theology, and its fidelity to dogma and tradition. Throughout the fascicule the apologetical point of view has been rigorously observed. It is an arsenal of facts and arguments for the refutation of attacks on

the Faith, and will be found invaluable by controversialists of the more profound type. The dictionary deserves a place in the library of priests and seminaries.

J. H. F.

The Acáthist Hymn of the Holy Orthodox Eastern Church in the Original Greek Text and Done into English Verse. Edited by W. J. BIRKBECK, M. A., and the Rev. G. R. WOODWARD, M. A., New York: Longmans Green & Co., \$1.25.

This beautiful liturgical hymn in honor of Our Lady which is commonly attributed to Sergius, Patriarch of Constantinople, 610-641, is sung in Russian churches on the Saturdays of Lent and is called *Acáthist* because none may sit while the hymn is being chanted. We are told that almost the earliest prayer a Russian mother teaches her children is one to Our Lady, and later they learn to say: "Meet it is indeed to bless Thee, the *Theotókos*, the ever-blessed and all-blameless, and Mother of our God. More honorable than the Cherubim, and incomparably more glorious than the Seraphim; Thee, who didst bear without corruption, God the Word, Thee, verily the Mother of God, we magnify." Later still, when seven or eight years old, Russian boys and girls learn to sing the "Acáthist Hymn" in Mary's honor. It consists of thirteen *contakia*, which is a sort of litany of her titles and gifts, and between the *contakia* are inserted twelve *oikoi* or stanzas, describing the chief events of Our Lady's life. Here, for example, is the eighth stanza followed by a portion of its *contakion*:

When in flesh came hither Christ
 And angels sung to greet Him,
 Shepherds heard their merry strain
 And ran anon to meet Him
 As their Shepherd. There they spied
 The Lamb of God and proffer'd
 Praise to Christ on Mary's lap.
 And homage to her offer'd.

Hail Mary! Mother and as dam
 Alike to Shepherd and to Lamb:
 Hail Mary! For Thou dost enfold
 Mankind, as sheep upon the wold.
 Hail Mary! For Thou art a screen,
 Defense against the foe unseen:
 Hail Mary! For Thou dost suffice
 To ope the gates of Paradise.
 Hail Mary! For with earth today
 The heav'ns entune a merry lay:
 Hail Mary! For today glad earth
 Unites with heav'n in holy mirth.

Those who prefer the "Acáthist Hymn" in its original Greek will find it all on the left-hand pages of this little book, and the Rev. G. R. Woodward announces that he will gladly help anyone who wishes to sing the hymn.

W. D.

There's Pippins and Cheese to Come. By CHARLES S. BROOKS. Illustrated by THEODORE DIEDRICKSEN, Jr. New Haven: Yale University Press. \$2.00.

Autumn Loiterers. By CHARLES HANSON TOWNE. With Drawings by THOMAS FOGARTY. New York: George H. Doran. \$1.25.

Days Out and Other Papers. By ELIZABETH WOODBRIDGE. Boston: Houghton Mifflin Co. \$1.25.

These are books of essays gracefully written in a lighter vein. Mr. Brooks's handsome volume is largely literary in its character. Mr. Towne's pleasantly describes a leisurely auto-tour he and his friend, "Peb," made through the Berkshires, and Miss Woodbridge's book contains twenty-two mildly humorous papers familiar to the readers of the *Atlantic's* "Contributors' Club." The dozen essays in "There's Pippins and Cheese to Come" need no "Rhetorizing Floscules" to set them off, for the author has a delicate sense of literary values, a pleasant wit and a Lamb-like gift for turning a phrase. This passage from the charming paper, "Any Stick Will Do to Beat a Dog," will give the reader a taste of Mr. Brooks's quality:

I, myself, like dogs—sleepy dogs blinking in the firelight, friendly dogs with wagging tails, young dogs in their first puppyhood with their teeth scarce sprouted, whose jaws have not yet burgeoned into danger, and old dogs, too, who sun themselves and give forth hollow, toothless, reassuring sounds. When a dog assumes the cozy habits of the cat without laying off his nobler nature, he is my friend. A dog of vegetarian aspect pleases me. Let him bear a mild eye as though he were nourished on the softer foods. I would wish every dog to have a full complement of tail. It's the sure barometer of his warm regard. There's no art to find his mind's construction in the face. And I would have him without too much curiosity. It's a quality that brings him too often to the gate.

Mr. Towne has admirably succeeded in bringing to his readers the autumn atmosphere of western Massachusetts. The village-store in South Williamstown, which he describes, had its like in many a New England county thirty years ago, but it is now passing away. Nothing could be more in keeping with the "Autumn Loiterers'" adventures than Mr. Fogarty's pictures. The titles of Miss Woodbridge's short essays, "An Unlovely Virtue," "The Cult of the Second-Best," "The Wine of Anonymity," "Manners and the Puritan," etc., are sure to attract the reader, but it is not wise to run through many of the papers at a sitting, for the writer's wit sometimes grows thin, and there are occasional evidences of that New England smugness that often makes the *Atlantic Monthly* so irritating to people unfortunate enough to be born west of the Hudson. W. D.

Illinois in 1818. By SOLON JUSTUS BUCK. Springfield: The Illinois Centenary Committee, 1917.

This is the introductory volume of a historical series that deserves warm commendation. The State of Illinois to commemorate the event of the centenary of her admission into the Union, has in preparation a complete history of what happened from the time of her early exploration in 1673 down to her present existence as a commonwealth. The purpose of the initial volume is to portray the social, economic and political life of Illinois at the close of the territorial period, and in addition, to tell the story of the transition from colonial dependence to the full dignity of a State in the Union. The first half of the book is primarily descriptive; the latter half narrative. It opens with a description of certain elements, then dominant in the whole northern part of the State, which have long since disappeared from its boundaries, namely, the Indians and the fur trade. The author then discusses the land policy of the United States towards the early settlers and examines the distribution of the population with an attempt to locate the extreme frontier in the year of admission. Then successive chapters deal with the economic, social and intellectual conditions of the early inhabitants. Among all the topics treated, the struggle for constitutional recognition as an independent State is the best told. It was not a severe struggle, but it was a movement of national and local importance. For on the one hand it announced the advent of the slavery discussion in Congress, and on the other the birth, however feeble, of political factions and party strife in Illinois. The volume is enriched by many good illustrations. P. H. M.

Handbook of the New Thought. By HORATIO W. DRESSER, Ph.D. New York: G. P. Putnam's Sons. \$1.25.

A very ancient wish is evidently father to the New Thought; yet the latter is "brought out" as a child of the present age and a member of the immanentist family. What matters the name? Pragmatism may make personal convenience the test of truth; Idealism may erect consciousness into the creator of its own world; Christian Science and the New Thought may teach that the spirit in man is the source of its own immortality. One motive principle underlies them all: the principle of self-centration. Whether the ultimate that is sought be the ultimate of truth, or of goodness, or of life itself, the spirit of

the present age offers but one precept: Look for the ultimate in yourself. Only be sure to find a name for it; for man has an unfortunate habit of refusing, in the long run, to be satisfied with himself.

Whatever the inherent worth of the New Thought, a candid and fairly consistent statement of it is given us by Dr. Dresser. His predictions of its future mission may be left for the future itself to verify. What is of real interest is his account of its historical origin. It appears that about a century ago a native of Maine, named Parkhurst Quimby, labored under a malady which he was assured was incurable. How far his ailment was real and how far imaginary, we are not informed, though there is hint of a somewhat morbid temperament in matters both physical and moral. However, in his real or fancied extremity, Mr. Quimby seems to have reasoned with himself as follows: I ought to be curable; any one ought to be curable; it is a perversion of nature that man should perish in his prime. But I am assured that medical science cannot cure me. Therefore, medical science is a failure; and I must look elsewhere for the health to which I am entitled. Acting on this conclusion the patient tried suggestive healing, and was completely cured. Believing his discovery to have wider significance, he began to practise it on others, and met with considerable success. From his reflections on these results there arose a further train of reasoning, which, at the cost of some search through Dr. Dresser's pages, may be fairly analyzed as follows: These persons' diseases were under subjective control. Therefore all disease is under such control. But most persons "believe" that disease, both physical and moral, is an objective fact. Therefore the great mass of humanity is deluded. This delusion, however, is corroborated by the authority of physicians and theologians. Therefore these two classes of authority are untrustworthy. But they cover, as a matter of fact, almost the whole field of human well-being and misfortune. Therefore man's only salvation, his only means of realizing his true destiny, lies in the emancipation of the individual from all external authority, and his education to complete self-sufficiency. Here, then, is the New Thought—or is it rather the ancient wish? It is just as new, and just as true, as the assertion: "You shall not die the death; you shall be as gods."

Now, in spite of the obvious fallacies of the above argument—from its first assumption, "I ought to be curable," down to its last conclusion, "I must be self-sufficient"—there is nothing very strange in the mere existence of such philosophy. It is natural enough that the power of psychic states over the nervous element in bodily disease—in itself no more than a simple physical law—should be mistaken by morbid sensibilities for a new explanation of life. Neither is it strange that those who benefit by its use should sometimes, under the common impulse of self-love, try to make a religion of it. The worship of self exists in many a less candid form than this. But the really strange feature of the present situation is, that the New Thought gives its whole case away by frankly claiming to be the true Christianity. This is where vaulting ambition o'erleaps itself indeed. Had Christ's miracles of healing been the end of His mission, instead of only a means thereto, such a claim might have had at least a specious foundation. But somehow Christendom has an inveterate habit of picturing its Founder in a certain situation which the New Thought can neither explain nor endure. For every picture of the healing of the paralytic or the raising of Lazarus, ten-thousand images of the Crucified greet the upturned gaze of human misery. That "He was offered because it was His own will," and that "when He hath let out His own sheep, He goeth before them," neither Dr. Dresser nor any of his confrères dare deny. Hence, no explanation of this cardinal fact is even so much as attempted in the pages before us. It is simply treated with an ominous silence. Christianity without the Cross! One is forcibly reminded of

the story of a great contemplative, who once dispelled a glorious apparition by calmly demanding the evidence of certain scars. He knew those marks to be "the Sign of the Son of Man," which no Antichrist could counteract.

W. H. McC.

A Defense of Idealism: Some Questions and Conclusions. By MAY SINCLAIR. New York: The Macmillan Co. \$2.00.

The introduction to this book shows how very emotional is Miss Sinclair is her philosophic attitude. She likes the panpsychism of Samuel Butler awfully much: "I like to think that my friend's baby made its charming eyelashes, that my neighbor's hen designed her white frock of feathers, and my cat his fine black coat of fur, themselves; because they wanted to; instead of having to buy them, as it were, at some remote ontological bazaar." So she takes an inch from Butler, and stretches it to an ell. It makes her feel quite limp to depart from William James, the darling! "The monist who hates pragmatism and loves the pragmatist; who, let us say, abhors William James's way of thinking and adores his way of writing; who, in the very moment of hostility, remains the thrall of his charming personality and brilliant genius, that monist is in no enviable case." Altogether, the case is terribly pathetic, especially so, when with a Bergsonian *élan vital* Miss Sinclair leaves pragmatism quite bald. Indeed, her *élan* is very good in such onslaughts. But in battling for idealism, she has no weapons. The fact that there are illusions, hallucinations, and what-not, due to poisoned nerve-centers and other pathological conditions, is about the only hand-grenade she can fling at realism. This fact will never convince the "Tommies" that all reality is "in the irreducible, ultimate fact of selfhood"; and that, while they "carry on over there," the busy Berthas do not matter, since, "in ultimate analysis, matter may be resolvable into terms of immaterial being."

W. F. D.

The Case is Altered. By BEN JONSON. Edited with Introduction, Notes and Glossary by WILLIAM E. SELIN, Ph.D. New Haven: Yale University Press. \$2.00.

This is the twelfth play of Ben Jonson that has been edited with scholarly thoroughness by the Yale Studies in English. As in the previous publications, the scope and purpose of this book are scientific and pedagogic, rather than esthetic. It is a splendid example of that current scholarship which substitutes laboratory analysis of verbal minutiae, a painstaking precision of sources and textual criticism for a literary appreciation of the soul and spirit of the play. Such research work is commendable and highly beneficial, inasmuch as it illustrates the meaning of the text. But a vast amount of the cross-reference to very ancient and less ancient authors, the tabulated percentages of Latinized words and idioms, would be as surprising to Ben Jonson, as they are valueless to us, who are stupid enough to believe that a play is a work of art, and not a biological specimen.

It is gratifying to note that, despite potent reasons to the contrary, Mr. Selin recognizes the play as true Jonsonian. Though Jonson's name appears on the title page of the earlier copies, in later contemporary editions the name is strangely omitted. Neither is the play included in the collected works, which were published under the supervision of the poet. Jonson may have collaborated so extensively in its composition, that he could not truthfully claim the authorship; perhaps he regarded it as an unsuccessful experiment in romantic comedy, before he realized that his true power lay in satiric comedy. Whatever the reason may be, Mr. Selin in his introduction has presented the facts of this long-disputed question with a thoroughness and clarity that are beyond criticism. The text is a faithful reproduction of one of the more corrected contemporaneous copies, but no changes have been made in the spelling or punctuation.

F. X. T.

BOOKS AND AUTHORS

The concluding number of the *Catholic Mind's* fifteenth volume appropriately opens with Cardinal Wiseman's beautiful sermon on "The Nativity of Christ," which is so full of the spirit of Bethlehem. The other paper in the issue is Archbishop Moeller's stirring address on "Catholic Patriotism," which he delivered last Thanksgiving Day to the soldiers of Camp Sherman, Chillicothe, Ohio. The index at the end of this number shows that the little fortnightly's latest volume has nearly 600 pages containing some sixty articles on a wide variety of subjects of interest and importance to Catholics.

Mother Mary Loyola has written for those whom the war has bereaved of their dear ones a little book of comfort, called "Blessed are They that Mourn" (Kenedy, \$1.00). The reflections in the volume have the characteristics which have made this author's ascetical works so helpful to their readers; her keen spiritual discernment, her warm sympathy, her skilful use of illustrations and her remarkable familiarity with Holy Writ. In sixteen short papers, bearing such titles as "Cheerful Givers," "Rachel," "Plentiful Redemption," "Women Receive Their Dead Raised to Life," "The Reunions of Heaven," etc., the author offers sorrowing Christians the only solid and effective motives for comfort there are. Father Thurston writes the preface and the frontispiece is a fine reproduction of Fra Angelico's "The Resurrection."—The Rev. Frederick A. Reuter has gathered into a volume fifty-two "Readings and Reflections for the Holy Hour" (Pustet, \$1.25), consisting largely of anecdotes about the Saints' love for the Holy Eucharist.

"Somewhere Beyond" (Dutton, \$1.25) is the title of "a year book of Francis Thompson," which Mary Carmel Haley has compiled. Though this great Catholic poet, who made it his life-work to

Teach how the crucifix may be
Carven from the laurel-tree,
Fruit of the Hesperides
Burnish take on Eden-trees,
The Muses' sacred grove be wet
With the red dew of Olivet,
And Sappho lay her burning brows
In white Cecilia's lap of snows!

his high thoughts, it would seem, cannot always be easily enough "detached" to grace to the best advantage the pages of a year book, nevertheless, the compiler has succeeded pretty well in choosing for each day some rich jewel of thought or expression from the poetry of

Beauty's eremite
In center of this lowly body set,
Girt with a thirsty solitude of soul.

"Ralph Connor," who is the Rev. Charles W. Gordon, now a Canadian regiment's Protestant chaplain on the western front, makes the Dominion, as it was before the war, the scene of his latest novel, "The Major" (Doran, \$1.40). The career of Larry Gwynn, his hero, is described from boyhood days till he goes to the war, just after marrying bonny Jane. There are interesting pages showing how Canada, like the United States, is now the melting-pot of the European races.—"The Sin That Was His" (Doran, \$1.55), by Frank L. Packard, is a story rather ingenious in construction and fairly interesting. The plot, however, in which a man of dissolute and wasteful habits masquerades as the parish priest, not shrinking from the sacrilege of pretending to offer the Holy Sacrifice, is very distasteful to Catholic sensibilities.—"The World and Thomas Kelly"

(Scribner, \$1.50), by Arthur Train, is a dull book, full of misinformation about the manners and morals of our little brethren, the rich.

In "The Parish Theatre" (Longmans, \$1.00) the Rev. John Talbot Smith, LL.D., has put into definite form the aim, present conditions and needs of the frequent and popular amateur productions which are becoming so large a factor in the social element of parishes. The book lays down a clear and workable method of using this form of Catholic activity in America. An appended list of nearly one hundred adaptable plays, with a brief description of each, will prove useful to ambitious managers and actors.—"The New Hymn-Book for Church and School" (Benziger, \$0.50), by Hans Merx, is a combined hymnal and prayer-book edited by the Superintendent of Church Music for the Archdiocese of Chicago. Thirty-nine hymns, with melodies and range well adapted to congregational singing, are provided for the various seasons of the ecclesiastical year, for use at Low Mass, Benediction, and for processions. The book contains only ninety-three pages, and may be conveniently carried in the vest-pocket; but this advantage is somewhat offset by the brevity of the hymns, twenty-one of which have only one verse each.

"Selections from the Old English Bede" (Longmans, \$1.20), by W. J. Sedgefield, Litt. D., professor of English language in the University of Manchester, has for its purpose to arrange for beginners a text and grammar based upon the Old English dialect, namely, the early West Saxon dialect of King Alfred. The text of many Old English manuscripts is not the same as the early West Saxon of the standard grammar and confusion is the result for the beginner. The "Selections" are partly historical and partly anecdotal. The book is also furnished with an ample vocabulary and a brief summary of Old English accidence to enable one to use it by itself as a means of learning Old English.—Just as the laboratory manual is an aid to the general-chemistry student in acquiring the principles of his science through their practical applications, so "Knowing and Using Words" (Allyn & Bacon), by Lewis and Holmes, is a book which aims at developing for the high-school student of English, through practice work, the knowledge of the principles underlying his spoken and written language. Under the guidance of an earnest teacher its methods will develop habits of observation, thoroughness and accuracy, as well as a clear and concise expression of thought. It helps to rout the enemy of all scholarship: slovenliness and inattention.—"Easy Spanish Plays" (Allyn & Bacon), by Ruth Henry, contains within the small compass of forty-seven pages eight simple farces, all quite amusing in situation and sufficiently varied in natural dialogue to cover a fair amount of ordinary Spanish conversation. Besides the brief notes and the vocabulary there are appended some suggestions, practical and stimulating, on the organization and management of clubs whereby the study of Spanish may be rendered more enjoyable and its social use more popular.

Here are some new text-books that will interest teachers: "Burke's Speeches at Bristol, Previous to the Election, and Declining the Poll" (American Book Co., \$0.20) has been edited and annotated in a thorough, scholarly manner by Father Edward Bergin, S.J., Professor of Rhetoric in St. Stanislaus Seminary, Florissant, Mo., and ought to find favor with lovers of Burke both in high school and college classes. His "Conciliation" speech is more commonly used in American high schools, but it is a difficult piece to analyze and beyond the grasp of the average student. Burke's "Bristol" speech is more interesting and more easily mastered.—

In the publishers' announcement of Claxton and McGinnis's "Effective English" (Allyn & Bacon, \$1.25) we are told that "The authors have produced a volume more practical and attractive than others in the field." The book has its good points, but the foregoing claim is too sweeping.—"Cæsar in Gaul and Selections from the Third Book of the Civil War" (Ginn), by D'Ooge and Eastman, is a well-edited text-book for the second-year Latin class. There are pictures, good notes and a serviceable vocabulary.—Those who use M. A. DeVitis's "Spanish Reader for Beginners" (Allyn & Bacon, \$1.25) are led through various parts of Spain and Latin America and important cities, public institutions and notable buildings are well described. The illustrations are very helpful and there is a good vocabulary.

In the January *Century* is an interesting biographical letter from Francis Ledwidge, the Irish soldier-poet, who was killed in Flanders last July. He tells what made him a poet, explains under what circumstances his best things were written and sends his correspondent some hitherto unpublished stanzas on "Pan." Following the letter is a long poem entitled "The Lanawn Shee," written the month of his death, and containing such characteristic lines as these:

She told me of a sunny coast
Beyond the most adventurous sailor,
Where she had spent a thousand years
Out of the fears that now assail her.

And there, she told me, honey drops
Out of the tops of oak and willow,
And in the mellow shadow Sleep
Doth sweetly keep her poppy pillow.

Nor Autumn with her brown line marks
The time of larks, the time of roses,
But song-time there is over never,
Nor flower-time ever, ever closes.

And wildly through uncurling ferns
Fast water turns down valleys, singing,
Filling with scented winds the dales,
Setting the bells of sleep a-ringing.

BOOKS RECEIVED

- Allyn & Bacon, Boston:
The Forum of Democracy. By Dwight Everett Watkins and Robert Edward Williams.
- Dodd, Mead & Co., New York:
Life and Literature. By Lafcadio Hearn. Selected and Edited with an Introduction by John Erskine, Ph.D. \$3.50; Unmade in Heaven. A Play in Four Acts. By Gamaliel Bradford. \$1.25.
- Doubleday, Page & Co., Garden City, N. Y.:
Persian Miniatures. By H. G. Dwight. Illustrated with Drawings by Wilfred J. Jones. \$3.00.
- The Encyclopedia Press, New York:
The Discovery of America. A Pageant. By Thomas F. Coakley, D.D. Illustrations by J. Woodman Thompson. \$0.75.
- J. Fischer & Bro., New York:
Gesù Bambino (The Infant Jesus). Pietro A. Von. \$0.60.
- Houghton Mifflin Co., Boston:
Re-education: an Analysis of the Institutional System of the United States. By George Edward Barton, A.I.A. \$1.00.
- Longmans, Green & Co., New York:
A Russian Schoolboy. By Serge Aksakoff. Translated from the Russian by J. D. Duff, Fellow of Trinity, Cambridge. \$2.25; Tales of My Knights and Ladies. By Olive Katharine Parr (Beatrice Chase). With Frontispiece. \$0.40.
- The Macmillan Co., New York:
The Church and the Man. By Donald Hankey. With a Foreword by C. H. S. Mathews. \$0.60; African Missionary Heroes and Heroines. By H. K. W. Kumm. \$1.25; Immortality, an Essay in Discovery, Coordinating Scientific, Psychical and Biblical Research. By Five Authors. \$2.25.
- Monroe Printing Co., Rochester, N. Y.:
Souvenir Book of the Golden Jubilee of the Most Holy Redeemer Church, Rochester, N. Y.
- Oxford University Press, New York:
The Idea of God in the Light of Recent Philosophy. The Gifford Lectures Delivered in the University of Aberdeen in the Years 1912 and 1913. By A. Seth Pringle-Pattison, LL.D., D.C.L. \$3.50.
- Fr. Pustet & Co., New York:
Readings and Reflections for the Holy Hour: the Manifestations of the Divine Presence. By Rev. Frederick A. Reuter. \$1.25.
- G. P. Putnam's Sons, New York:
Great Love Stories of the Bible and Their Lessons for Today. By Billy Sunday. Illustrated. \$1.50; The Book of New York Verse. Edited by Hamilton Fish Armstrong. Illustrated. \$2.50.

EDUCATION

The Revival of the Classics

THE classics of Greece and Rome are not entirely bereft of champions. Princeton University has embraced their cause and given good reasons for its loyalty in the volume recently referred to in AMERICA, "The Value of the Classics." Two other American universities will not allow themselves to be outdone in veneration for these masters. Narrowing the scope of their studies to "The Greek Genius and Its Influence" (Yale University Press, \$3.50), a series of papers edited by Lane Cooper, of Cornell University, they have entrusted the task of explaining the legacy which Greece has left us to such scholars, among others, as Sir Richard Jebb, Maurice Croiset, Basil Gildersleeve, Ulrich von Wilamowitz-Moellendorf and Gilbert Murray. At the same time an Irish Jesuit, Henry Browne, in "Our Renaissance: An Essay on the Reform and the Revival of Classical Studies" (Longmans, \$2.60), points out the best methods to quicken the appreciation of ancient life and literature. To crown this classic feast, Professor D'Alton sends forth from Maynooth "Horace and His Age" (Longmans, \$2.00), a study in historical background.

THE CLASSIC SPIRIT NOT UNPRACTICAL

ONE of the common objections against the study of the Greek and Latin authors is that these writers themselves were impractical men, idle singers of an empty day, poetical dreamers of impossible utopias, and that the study of their works molds their votaries to the same fanciful and airy aspirations and ideals. In the second of the triad of the books mentioned, the Jesuit author maintains that from any human standpoint the Greeks were the greatest people ever known, a thesis which some will declare a little too sweeping. But not a few will agree with him when he says that they knew how to translate their ideals into reality, that they were not a nation of dreamers, but an extremely practical people.

It must be remembered that poetry, eloquence and philosophy cannot be divorced from the interests of life. They cannot be, as Father Browne says, "a sort of graceful recreation or exotic bloom of beauty." To look upon them or to use them as such is to trifle with our responsibilities. Pericles and Demosthenes were great orators, they were also practical statesmen. The former strove for the hegemony of Athens in Hellas. He sought to overthrow Sparta from whose militarism and crude civilization he augured but little good. The other sought to rouse his country from its indifference to the Macedonian danger and for some time was its soul and voice. Socrates and Plato were not idealists and dreamers of unsubstantial theories. They brought into the daily life of Athens the ideas of patriotism, self-control, justice, virtue, truth, obedience to law, fidelity to conscience and duty. The poets fostered, in a different way, the love of beauty and kept alive the aspirations of the people towards the noble and the true. The drama of Athens, in the days of the struggle against Persia and Sparta was a school of patriotism and courage and the citizens went forth from the "Persae" of Aeschylus breathing battle and war against the common foe. Poetry, philosophy then only deserve the name when they can be translated into the terms of ordinary life, common duties and needs. It is true, says Croiset, that Cleon, according to Thucydides, reproached the Athenians with being "spectators of words and auditors of actions," triflers who looked upon the oratorical contests of the tribune as a spectacle and the great events of their national history as a drama. But this was the defect of their splendid faculties and a natural if reprehensible complacency in the development and display of their powers. Their intellectual and artistic gifts while of the highest order from the esthetic point of view, were as a rule eminently practical.

"HELLENISM AND AMERICANISM"

FEW men today are better entitled to discuss questions of Greek classical scholarship than Professor Basil Gildersleeve. His contribution to the Yale volume is an essay on "Hellenism and Americanism." He sees certain analogies between the history of Hellas and that of the American Republic. In Hellas there was a loose confederacy of individual States, jealous of one another, with the same root ideals and religion in common, though Sparta was monarchical in tendencies and government, while Athens was the champion of the republican or rather oligarchical idea. At war with each other when no common enemy endangered their existence, they could on occasion unite to face Persia and its hosts. The American colonies, though like the Greeks separated by petty rivalries, could in face of a common foe band together and thus become conscious of a common national life. The Greek of old was resourceful, bold, witty, self-confident. Such too is the American. Both commonwealths had the same substratum and foundation of democratic ideals and principles. Both have the same assimilative powers. Both nations are at the same time versatile and practical.

It would be ridiculous to push the parallel too far. For at first sight no men could seem to be so far apart as the citizens of Athens under Miltiades and Themistocles fighting against the hosts and navies of Persia that liberty might not be crushed, and the men of the American Revolution, both in the Senate and the field who spoke and fought the cause of democracy and human freedom in the New World. But Greece, where the citizen idea was first perfected, does not present to the world a finer example of the citizen than the first President of our Republic, as brave on the field and as stainless in the councils of the State as the immortal Theban, Epaminondas. We have built no Parthenons like Athens, written no dramas like Aeschylus, no epics like Homer. But in the short space of our national life, we have lived more dreams and put more of them into execution for the benefit of the world, acted a more thrilling drama on the stage of life, fought and bled in a more epic struggle for liberty and democracy than ever haunted the minds of the teachers of the Academy or the Lyceum, or than was given to the heroes of Marathon or Salamis to face. The Greek is an idealist. With all his seeming materialism, the American will leave the plow in the half-finished furrow, like the minute men of Concord, that an idea fruitful for the welfare and happiness of mankind may march to victory. The Greek was intensely practical. So is the American. Greeks "were bent on getting results." As a rule the American gets them. He has everything to gain from the contact of the great minds of Athens. At many points his spirit is in close contact and communion, unconsciously, perhaps, with the Greek genius. With the Greek the practical and the ideal were in perfect balance. With us the practical overlaps the former. Greece should teach us to blend them in perfect harmony. To do so we must sit long and reverently at the feet of Greek masters.

HORACE AND EVERYTHING

THIS sounds like a bit of Belloc. But it will crystalize the reader's thoughts as he puts down Professor D'Alton's interesting study of the most genial and humane of Rome's poets. A master work of art should be the reflex of a period, a society, a soul. The Horace of the Odes, of the Epistles and the Satires is the perfect mirror of the Augustan Age. As such he is one of the most fascinating historians of his times. A line, a word, from that incomparable artist has done more for an accurate knowledge of Rome in the days of its glory than the formal works of Velleius Paterculus or Valerius Maximus. Only Tacitus can equal in vigor the broad and powerful sweep of the Horatian brush. One of the claims made for the classics is that they bring the past vividly before us and that without

that knowledge we are marooned, on our little island in the midst of the sea of time, out of hailing distance with our fellows and with no means to reach them. The reader of the splendid monograph of the Maynooth professor, especially if he takes down his Horace from its dusty corner, will be saved from his isolation and thrust into Rome on the very hour when the bore button-holed the poet on the Appian Way. Horace will tell him everything worth knowing of the news in town, of the doings and movements of Augustus and Agrippa and Tiberius and Drusus. He will ask him to shed a tear with him and his loved Virgil, over the best of friends, the model of critics and citizens, that soul of honor, Quintilius Varus, and thrill him with the despairing cry of hopeless paganism by the grave of the friend whom he cannot hope to see again.

Horace is Rome's best historian. You have only to open Professor D'Alton's pages to be reminded of it. Horace outlines the social problems of his time. He bewails the loss of the old Roman virtues of thrift, modesty, manly self-restraint, chastity and frugality. He has sympathy for the poor tenant evicted by the unjust landlord who with one foot in the grave builds marble mansions by the waters of Baiae. Astrologers, mimes, clowns, upstarts, slaves, thieves, informers, witches, statesmen, consuls, soldiers, haughty and frivolous Roman dames, courtiers, gamblers, tipsy bargemen, cultured artists and literateurs and dilettanti, necromancers, wags, parasites, triflers flit through his pages quickly, all with their brief but telling message, all photographed to the life in their many moods, and with the discriminating but kindly humor of the old bard, thoroughly pagan, but uttering at times those cries of the soul naturally Christian, cries of tenderness and generosity which warm you to his genial figure and make you love him for his wisdom, his noble enthusiasms and for that part of him which was absolutely and thoroughly Roman. To know Horace is a liberal education. He is brief, terse, dramatic, picturesque, full of color, warmth. He is modern in the best sense of the word. The same loves and hates beat today in New York and Paris that stirred under his toga as he warmed his hands at life's sinking fires in his humble home among the Sabine hills. An author who, like Horace, can so depict his own age of well-nigh 2,000 years ago is one of the best guides to the study of our own.

J. C. R.

SOCIOLOGY

Catholics and Prohibition

ONE week before Christmas, after ratification by the Senate of the United States, a constitutional amendment designed to make "prohibition" part of the supreme law of the land, was submitted to the States. If accepted by thirty-six States, the amendment will forbid, after one year from the time of its approval, "the manufacture, sale or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from, the United States, and all territory subject to the jurisdiction thereof, for beverage purposes." It is further provided that this article shall be inoperative, unless ratified by the States within seven years from the date of its submission by Congress. This is a peculiar proviso, and one which, in the opinion of so able a jurist as Senator Borah, throws grave doubt upon the constitutionality of the proposed amendment.

CHAINING THE "DEMON RUM"

WHAT has finally been done by Congress marks the culmination, and very possibly the victory, in a battle that has been waged for more than fifty years. In the wild fight against the "demon rum," good arguments have been strangely marshaled with pleas whose absurdity was exceeded only by their fundamental heresy. In this conflict the world has seen champions so able, so persuasive, because so eminently reason-

able, as Cardinal Manning, and in our own country, the Archbishop of St. Paul, and has listened, perhaps with tears, to the eloquent, if not always solid, arguments of emotional speakers like the late John B. Gough, Moody and Sankey, and Jerry McAuley. Fanatics of the type of Carrie Nation, with her little hatchet and her erratic, though perhaps studied, disregard of the conventions, have moved the profane to merriment, while they made the judicious grieve. Finally, many a well-meaning advocate of prohibition has gone beyond all bounds, in proclaiming that every weary workman who after a hard day of toil indulged in a sober glass of beer, merited thereby the eternal torments of hell.

But it is undoubtedly true that many flagrant evils connected with the liquor traffic, evils too often winked at by delinquent public officials and encouraged by stupid members of the trade, have strengthened the hands of the prohibitionist. Of this, the record of any police court is ample proof. Furthermore, the growing conviction among all classes that the less any man had to do with alcoholic beverages, the better both for himself and for the community, has invested the arguments for prohibition with a force as powerful as it is legitimate.

THE CATHOLIC POSITION

THROUGHOUT the vacillation of public opinion, Catholics in general have clung to a position founded not on emotionalism, but solid reason. It need hardly be restated that no Catholic can hold anything that exists, to be the creation of the devil. Everything that is, including even alcohol and the various substances from which it is derived, is the work of God, to whom pertains exclusively the power of creation. Nor can any Catholic argue that the use of alcohol, taking the term in the sense of "intoxicating liquor," is prohibited either by the natural law, the Commandments of God, or by the Church. Since this is true, neither the manufacture, sale nor use of alcohol is, in itself, morally wrong. In this connection the maxim of the moralists, "*abusus non tollit usum*," "an abuse does not destroy legitimate use," is fully applicable. Although all may be, and frequently are, employed, for murder and other malign purposes, the State does not prohibit the manufacture of revolvers or dynamite, or the preparation of poisons. In themselves these things are indifferent. "Morality" attaches to them, only in an extended sense, drawn from the good or bad will of the user.

MY RIGHT AND THE PUBLIC'S

NEVERTHELESS, it is clear that under given circumstances an act, indifferent in itself, becomes morally wrong. A physician may mercifully give cocaine to relieve the pain of a minor operation, and, on finding that he has been made the grateful patient's heir, may administer such a quantity as will place the sufferer beyond the reach of worldly troubles, and himself in the secure possession of a fortune. It is the constitutional right of every American citizen to bear arms, but he may not bear them concealed about his person, and in New York, he is prohibited by the Sullivan law from retaining any deadly weapon even in the fastnesses of his own home. The reason for these restrictions, and for similar legislation regarding the sale and use of drugs, is plain. Drugs and weapons may be used alike for good and for bad purposes, but because they lend themselves with facility to purposes that are bad, the welfare of the community may demand that their manufacture, sale and use be restricted. The application of the principle to the problem of State prohibition is readily made. Theologians and ethicists hold, and have held generally, that it is within the competence of the public authority to forbid the manufacture of alcohol, should its use become a source of public or private disorder, not to be checked by the customary regulations. Nor is it clear that in this case, the community is bound to make any restitution for the property, either destroyed or rendered worthless, at least if due notice of such action has been given. Con-

ceivably, then, while it may be my "right" to quaff unlimited flagons of brown October ale, a process which I should find exceedingly repugnant, the State may lawfully command me to relinquish that right, if its exercise is contrary to public order.

THE DANGER TO THE CHURCH

MORAL principles remain unchanged by the shifting decrees of human legislation and of public opinion, and the story of the campaign against the strongholds of the "demon rum" may now be left to the historian. Two points, however, connected with the proposed amendment, should be seriously considered. The first is of particular interest to students of political science, the second, to all Catholics. As to the first point, it may be observed that we have had quite too much oratory on the "tyranny," whereby under our Federal Government, a two-thirds majority may force its will upon an outraged minority. Very little reflection is required to bare the fact that this alleged "tyranny" works both ways. If the prohibition amendment is adopted by two-thirds of the States, it undoubtedly becomes part of the supreme law of the land, binding with equal force the twelve Commonwealths that have rejected, and the thirty-six that have adopted it. Yet however just and earnest the desire of thirty-five States to prohibit the use of intoxicating liquors in all the United States, their combined wills can be effectively brought to naught by the recalcitrance of thirteen States, refusing to yield. It may be true that, in some sense, this peculiar condition may be reckoned a hardship, yet in the present question the difficulty is removed, even if the proposed amendment is rejected, by the fact that the individual States are free to regulate within their own borders the trade in alcohol as seems best to them, or even to suppress it. Recent decisions of the Supreme Court of the United States protect the State in its right to prohibit the manufacture, sale, or even possession by an individual for personal use, of intoxicating liquors, and to prohibit their importation into the State by any individual or common carrier. Indeed, by upholding the "bone-dry law," the Court has affirmed the wide powers possessed in this matter by the individual States, and through this decision, in my opinion, the prohibition campaign is linked with at least the possibility of a grave and continued inconvenience to the Catholic Church. If a State may forbid any citizen to keep an intoxicating beverage in his possession, it is hardly a further step, in the estimation of many prohibitionists, to forbid him to import and use wine, for sacramental purposes.

PROHIBITION AND THE HOLY SACRIFICE

NO danger is to be apprehended, as it seems to me, from the proposed Federal amendment. The prohibition there contemplated, refers to alcohol to be used for "beverage purposes." Nor does it seem probable that in this matter, any State will care to put itself in the base position of refusing to permit the free exercise of the Catholic religion. But since any State may do that precise thing, if it so wishes, it is not wise to rely on "probabilities," while the excessive unwisdom of believing that the Federal Constitution "guarantees religious liberty to every citizen" has been stressed more than once in these pages. As Carl Zollmann, in his "American Civil Church Law," just issued by the Columbia University Press, points out, the first amendment "means exactly what it says, and no more." He continues:

It is a restraint on the action of Congress, and is not a restriction on the action of the various State legislatures. "The Constitution makes no provision for protecting the citizens of the respective States in their religious liberties; this is left to the State constitutions and laws. Nor is there any inhibition imposed by the Constitution of the United States in this respect upon the States." (Permodi v. Municipality, No. 1, 3 How., 589, 689.) The States may, therefore, so far as the Federal Constitution is concerned, establish some religion and prohibit the free exercise of all others. (People v. Board of Education, 245, Ill., 334; 92 N. E., 251.) As a matter of fact, many of the original States retained

an established religion for a longer or a shorter period after the adoption of the Federal Constitution. (*Op. cit.*, pp. 9, 10.)

It is to the constitutions and laws of the respective States, then, and not to any fancied guarantee of the Federal Constitution, that the citizen must look for the protection of his religious rights. In these days of social legislation and "quack" legislation, it is imperative that every Catholic should bear this fact well in mind.

THE ONLY SAFE POLICY

FOR in view of opinions prevailing in some States in which neither education nor culture is well advanced, and among citizens whose hostility to the Church is quite incurable, it is easily conceivable that to procure genuine wine, *vinum de vite*, for the Holy Sacrifice, may be made an almost impossible task. Courts in these communities could hardly be expected to regard the use of wine in the Mass, as protected by the guarantee of religious freedom contained in the State Constitution. Against the objection that such action would not be upheld by the Supreme Court of the United States, it is to be said that in this matter the Supreme Court could claim no jurisdiction. As Zollman well remarks, so far as the Federal authority is concerned, any State is free to prohibit the exercise of any religion, being bound in this matter, only by the construction of its own constitution. If this be true, and it can hardly be disputed, it would lie fully within the jurisdiction of the State Courts to decide whether or not the law of the State, forbidding the use of wine for any purpose, should prevail over the law of the Catholic Church requiring *vinum de vite*, wine from the grape, for the validity of the Holy Sacrifice. It would demand no prophetic spirit to forecast the decision in many States.

I believe it was Newman who said that bitter disillusionment had taught him to beware of vague, unwritten "understandings"—such as have been offered to Catholics by certain friends of legal prohibition. Safety can be guaranteed only by inserting into the State prohibition laws a clause specifically authorizing the use of wine for sacramental purposes.

PAUL L. BLAKELY, S.J.

NOTE AND COMMENT

The Catholic Chaplains

IN a report lately submitted to the American Bishops by the Rev. Lewis O'Hern, C. S. P., he announces that there are now 37 priests serving as chaplains in the regular army, 10 of them being stationed in France, and the navy is furnished with 19. Taking spiritual care of the Catholics in the national army are 59 Fathers, and besides these 37 Knights of Columbus chaplains, who are maintained by that organization, are working among the men of the army camps and naval stations. The bill which it is hoped will be passed by Congress this session provides for the assignment of a chaplain to every 1,200 men.

A New Altar and a New Saint

DEVOUT clients of Blessed Joan of Arc will rejoice to know that their heavenly patroness has been raised to the altars of the Church. Their joy, however, will be tempered on learning that her canonization was effected not by the Catholic Church but by St. Paul's Protestant Episcopal Church in Brooklyn. According to the *Living Church*, an altar has been erected in St. Paul's, "a Franciscan altar, where the Holy Sacrifice should be offered for the victory, in this war, of the Franciscan spirit." This dedication probably expresses the holy wish that the beautiful spirit of St. Francis, which was the spirit of Jesus Christ, may reign in all hearts, rather than the chronicle of an actual victory over the powers of evil.

The wall back of the shrine is emblazoned with the lilies of France in gold on an azure background, and the small statues on the front of the altar are the patron Saints of France and Paris: St. Michael, Ste. Jeanne d'Arc, St. Denis and Ste. Genevieve. The altar is of oak and delicate gilt fret-work, picked out with scarlet and blue, and the statues are exquisitely colored in the ancient manner. The statue of St. Michael with his triple crest and armor carries out Ruskin's famous description of this battle Saint.

Artistically, no doubt, this altar is beyond reproach, for "it is one of Mr. Ralph Adams Cram's most lovely productions." May the holy ones in whose honor it has been conceived, soon lead the donor and all who worship at this shrine, out of the darkness of error into the full light of the children of God.

Sins and "Mistakes"

AS the year draws slowly into the terminus, many of us, no doubt, are busily reviewing the ground over which we have traveled. For better or worse, the old year is soon to be numbered with the past. The little act of kindness, left undone, is forever undone, the sharp word spoken in haste can never be recalled. But the majority of us will not look back upon a year of positive misdeeds, "dark red with sin." What in all probability we most regret will be our lazy omissions, and what we euphemistically term our "mistakes." But only the wise will find any ground for self-condemnation in their "mistakes," for the unthinking will regard "mistake" as almost equivalent with "excuse." But, as a trade journal, the *Commerce Monthly*, justly observes, more frequently than we allow, our "mistakes" are the direct results of some neglect of duty. A few of these sources are thus noted:

Carelessness, inattention, superficial interest. Laziness, an unwillingness "to take the trouble." Accepting appearances as facts, without investigation. Proceeding without advice or discussion. Impulsive decisions, not well thought out. Lack of foresight and due preparation. Forgetfulness. Overconfidence and exaggerated hopes.

"Mistakes do not 'happen,'" concludes the *Monthly*. "They are the results of definite causes," and frequently of causes that are easily overlooked, or even unsuspected. An examination of our mistakes would be an admirable supplement to our customary examination of conscience, and indeed, might make that exercise of the spiritual life more real than it sometimes is. "I didn't think," "It was only a mistake," may be occasionally accepted as valid excuses from the very young, but for us who have arrived at the age of discretion, they are arguments for conviction rather than pleas in condonation.

Fresh Air and Pneumonia

THAT "within certain limits, public health is a purchasable commodity" is a maxim long urged by the Health Department of a certain Eastern city. Happily, however, as Dr. C. F. Bolduan has recently pointed out in the *New York Times*, the price is not always, or even primarily, paid in money. Common-sense will buy a much larger amount. Commenting on the prevalence of pneumonia in the metropolis during November and December, Dr. Bolduan writes that while pneumonia is one of the most deadly diseases in our climate, it can also "be easily guarded against." Dr. Bolduan's plan of prevention is well worth trying. "Fresh air," he writes, "is the great foundation stone of physical vitality." Therefore

Become a fresh-air crank, even at the risk of being disliked. Keep the windows of your bed-room wide open, day and night, even in the middle of winter. You can't overdose yourself with fresh air, and disease germs can't endure it. Be sure, however, to keep warmly covered. Avoid large crowds in closed or poorly ventilated rooms. Not only does the bad air lower your resistance, but you are in danger of catching the disease from others. Vitality is re-

duced by too much heat as readily as by too much cold. Avoid going suddenly from one temperature into another, without either putting on or taking off, wraps or overcoats. Avoid wet feet, a most frequent cause of chilling the body, and chilling the body is a frequent cause of pneumonia. Don't ride in a crowded street car. *Walk!* Walk a mile in the open air twice a day. It will increase your vitality, and thus help you dodge disease; also it will add ten years to your life.

The better part of the cure is foresight. It is always dangerous to treat a "cold" lightly, for colds slip very easily into pneumonia. Once the disease has gained entrance, the mortality rate is from twenty to forty a hundred, with the chances against the very young, the very old, and most of all, against "chronic users of alcohol." With the cheery band of care-free tipplers, the death-rate is about fifty per cent.

Father Wessling's Ordination

THE numberless Catholics who have long been taking a prayerful interest in the case of Henry J. Wessling, the Jesuit chemist who was stricken totally blind more than seven years ago by a laboratory accident, will rejoice to hear that he is now a priest and celebrated his first Mass at Boston College on December 20. In a rescript which arrived the middle of this month the Holy Father granted Father Wessling leave to be ordained, so he received the subdiaconate and the diaconate from Bishop Collins at St. Francis Xavier's, New York, and on December 19 was ordained priest at the Church of the Immaculate Conception, Boston, by Cardinal O'Connell. AMERICA unites its felicitations with those of Father Wessling's innumerable friends and well-wishers.

Domestic Pets

THE versatile Dr. Walsh has contended in the pages of this review that while an over-great devotion to domestic animals may result in a kind of degrading zoophily, yet many a pup is a real blessing to his mistress, since she is obliged to take him out for a daily walk. Perhaps the pet dog has other uses as well, although the sight of him, taking the air with his mistress, frequently arouses in the beholder emotions that are truly canicidal. At all events, it would be well if many another childless family would adopt the practice of the venerable couple, reported by the *New York American*:

Mr. and Mrs. W. J. Purvis, of Millville, N. J., had seventeen pets, and the other day, on the forty-fifth anniversary of their marriage, they added five to the collection. These pets are not chows or Pekingese, or rabbit hounds, or St. Bernards, or pup dogs, as you might suspect. Mr. and Mrs. Purvis have adopted twenty-two children. They report that these pets are at least as grateful as dogs, and much more intelligent.

A correspondent writes to say that in her opinion, some Catholics, easily able to adopt a homeless child, are deterred by a fear of heredity! This rather unique objection rests on the absurd supposition that every minor who loses his parents has a bad heredity. As an explanation for moral defects, "heredity" has been vastly overworked by pseudo-scientists. Physical traits are often enough reproduced from generation to generation, but only an extremist argues for the carrying-over of mental and moral characteristics.

Russians Turning to Rome

AN interesting item is given in *Annals of the Propagation of the Faith*, for December. It is to the effect that Russia, hitherto the land of persecution, at whose doors the Catholic missionary knocked in vain, is turning towards the Church:

The Church is about to reap another rich harvest of souls, this time in Russia, hitherto closed to the Catholic apostle.

Rev. George Calavassy, who has been sent to the United States by the Propaganda to further the cause of the Greek schismatics, is authority for the statement that three large districts in Russia, comprising about 10,000,000 souls, have acknowledged the supremacy of the Pope. The Most Rev. Count Szeptycki, Archbishop of Lemberg, Galicia, now in the full enjoyment of his liberty, has lost no time in exercising it for the benefit of the Church. Having recovered from his severe illness, caused by his imprisonment by the Russians, he has consecrated Mgr. Theodoroff as Bishop of the Catholics of the Ukraine. If the new Government endures, the next few years may see remarkable happenings in Russia.

Father Calavassy is a man of wide and reliable information on the status of the Greek Church. Having worked for years in the Balkans he has had ample opportunity to learn conditions and tendencies, and he would not lightly commit himself to so cheering a prediction, if he had not good grounds for his opinion.

Scouting

IN seeking to instruct in the Faith Catholic children who are not attending parochial schools the first problem that will naturally perplex the earnest worker is the practical method of gathering them together for this purpose. Simple directions are given by Father Francis Cassilly, S. J., in his new "Teachers' Manual," published in pamphlet form by the Catholic Instruction League, Chicago. Those who go in quest of the children are described as "scouts." He says:

In a well-settled district the scouts, generally two ladies together, secure a few addresses of Catholic families and call on them. The families visited will give other addresses, and soon the district will be well canvassed. A time and place are appointed for the first meeting. The children are then asked to bring others with them to the next class. In this way all the children will soon be gathered. If you learn of some who do not attend, pay their parents a personal call. Do not be discouraged if your first meeting is small. Persevere and you will soon overcome all apathy and distrust.

The first place of meeting may be a private home, a church, a vacant store, or any available room. The class should not last longer than half an hour, is Father Cassilly's advice. He would have the children divided into three classes: "One of very small children who are learning their prayers, another for those of six or eight years who are preparing for their First Communion and a third for those who have already made their First Communion." It is generally advisable, he adds, not to have more than ten pupils under one teacher. A superintendent should be in charge of each center.

Delusions of Christian Science

A VICTIM of the Mary Eddy cult writes to the editor of a non-Catholic journal that she cannot say enough for Christian Science. "What it has done for us can never be told." In reply the editor strives to enumerate some of the things it has actually done for his correspondent. It has caused her to give up faith in God as a personal being and accept Him as a "Principle." It has caused her to lose her faith in the merits of Christ, by which man—though not "a sinner by nature," as the editor holds—was redeemed after the fall.

She has given up faith in the Bible as inspired by the Holy Spirit, since Mary Eddy taught that her "Christian Science" is the Holy Ghost. She has given up her faith that Christ died, since Mary Eddy taught He did not die, but was "hidden in the sepulcher alive." She has given up faith in the perfection of Christ as to His wisdom and knowledge, for Mary Eddy tells us what Jesus would have said and done "had wisdom characterized all his sayings." She has given up faith in prayer, for Mary Eddy said that "prayer to a personal God is a hindrance." She has given

up faith in many of the direct assertions of the Holy Scriptures, for Mary Eddy said: "Man is incapable of sin"; "Man is perfect now, henceforth and forever"; "There is no final judgment," and "man is never sick." She has given up faith in the supremacy of God's Word as a Divine revelation, since Mary Eddy says that her book is a "higher, clearer and more permanent" revelation than Jesus brought to earth.

If it has done all this for her we do not envy her possessions or her condition. She has been wrecked in about all that it is desirable for a human being to have or to be, and has accepted most monstrous delusions and falsehoods, that insult and contradict God, and that trample into dust the claims of Jesus Christ for Himself and His saving grace.

As for the supposed curative effects of Christian Science, the editor remarks: "The same thing could have been done by some sound and scientific treatment, without the acceptance of false and unchristian positions which are antagonistic to spiritual life and health." A considerable number of cases which came under his own observation lie regards as "murder or suicide."

From Army Officer to Leper Surgeon

IN his recent book, "The Path of the Destroyer," a history of leprosy in the Hawaiian Islands, A. A. St. M. Mouritz, formerly physician to the leper settlement on the island of Molokai, offers a brief sketch of the life and service of "Brother" Joseph Dutton. He had been an officer connected with the army of the Cumberland, "a handsome fellow," Colonel A. Wills described him, "and one of the best and bravest officers in the army. He was complimented in the official army for bravery." While in the service of his country he was known as Lieutenant Ira B. Dutton. But after his conversion, because he failed to find the name "Ira" in the catalogue of saints, he changed it to Joseph. Henceforth he devoted himself to the service of the lepers. Mr. St. M. Mouritz says of him:

Brother Joseph Dutton came to Hawaii in 1886, and in the early afternoon of Thursday, July 29, of that year he arrived at Kalawao, calling at my house on his way to the Catholic mission premises. He took up his residence with Father Damien, later occupying a small house near the residence of the priest. Since his arrival, now nearly thirty years ago, Brother Dutton has never set his foot outside the boundaries of the leper settlement, though he could have done so if he desired, for he is not a leper. The leper settlement is under control of the Board of Health of the territory of Hawaii, and there is no law or statute on its books that can compel a non-leper to remain at the leper settlement if he desires to leave, move, or reside elsewhere. Any nurse, *kokua*, brother, sister, or other employee who is not a leper is a free person. There is no such condition as involuntary confinement for a well person, yet such statements find frequent place in certain newspapers.

Joseph Dutton, although always spoken of as "Brother," never took the vows of any religious fraternity. Neither, however, did he labor for any earthly reward. His sole recompense for his heroic services were board, lodging and a few dollars a month. His devotion to the lepers was wonderful, and the skill with which he dressed their sores and performed the duties of a surgeon, though without any previous training, was no less remarkable. Within a short period he surpassed the trained physician who instructed him. "He was Father Damien's companion, secretary, servant, nurse, and did other menial work," writes the author. "He was sexton, sacristan, verger, purveyor for Father Damien's homes and his household, hospital steward, dresser, clinical clerk and later manager of the Baldwin Home, sanitary engineer, architect and landscape gardener." And all this purely for the love of God. At the Baldwin Home alone he had charge of 1,148 lepers up to the date of July, 1915. When the praises of Father Damien are sounded, as rightly they should be, we must not forget to honor with him this faithful disciple of that apostle of the Cross, the humble "Brother" Dutton.